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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, MAY 27, 1843. VOL. XXII.—NO 21

POETRY.

For the Register and Observer.

THE MORNING LESSON.

BY MRS. C. A. CHAMBERLAIN.

Come hither, my rover, come hither to me;
What hast thou sought for, and what didst thou see?
Chasing the butterflies? watching the bees?
Listing the summer-winds' song in the trees?
Seeking bright mosses, their forest home o'er?
Pebbles, and seaweeds, and shells from the shore?
In sorrow art coming? when all is so bright?
When young leaves are dancing so merry and light?
And each tuneful insect hath found a glad voice
To join natures' anthem, and bid us rejoice?

Oh! mother, I went when the skies were so blue
To catch the flowers sleeping and shake off the dew;
And thought I'd just peep in the Orioles nest
To view for a moment its gay little vest;
But while I was gazing, an arrow sped by,
And changed was that vest, to a bright crimson die:
Then I looked at the flowrets, which neath the tree grew,
And thought their white bosoms would all turn red too—
And wondered the sunbeam should evermore come
To lighten the tree where the dark deed was done.

While thus I stood mourning my Orioles fate,
And tearfully thought of the lone little mate—
I saw, midst the leaves of a blushing young rose,
A gay gilded butterfly—rink to repose;
Then I crept 'round so stilly to see its soft wings,
All azure and purple, with bright orange rings;
But, mother, oh! mother, while yet I stood by,
Again it arose its gay winglets to try,—
A moment—it soared on the soft summer air,
Then fettered it fell in the spiders dread snare.

With heart inly bleeding, I turned from the spot,
And mournfully thought of the butterflies' lot;
Just then a sweet rosebud, half ope'd, drew my eye,
So velvet its leaves, and so soft was its die,—
So green-like it gleamed through a pearl drop of dew,
I eagerly sprang to the bush where it grew;
But scarce had I severed the delicate stem,
When fallen were the leaflets, and scattered the gem:
Then say not, sweet mother, that all is so fair,
When death, the pale spoiler, lurks every-where!

That mother has taken her boy to her heart,—
Her mild, blessed teachings new life will impart;
She bids him be strong when the cloud veils his way,
'Till through its dark folds the warm sunbeam shall play;
She speaks of a world where the flow'rets ne'er blight,—
Where time brings no shadow—where day has no night:
She bids him a temple of happiness rear
O'er sorrow's wild conflicts and trials severe—
A temple, whose pillars, no earthling can shake,
No moth mar its treasures—no thief inly break.

Oh! mother, young mother, beware of the word
Too hastily spoken, too heedfully heard!
Beware, for it sinks in thy nursling's young heart,
As falls the winged seed into being to start;
Beware! for its influence lingereth on,—
When lips which have breathed it, are silent and gone;
It is thine—it is thine in that voices loved tone,
To implant in the heart which now beats near thine own
The seedlings of virtue, in triumph to burst,
When the parent tree lieth low, low in the dust!

Oxford, Ohio.

RELIGIOUS MISCELLANY.

For the Register and Observer.

LETTER II.

Dear Sir,—You doubtless observed that my former reserved a question to be answered in this, viz. Is Christ to be a progressive being in his glorified state? I am not aware that the scriptures give us any *particular* information on this point, with special reference to Christ. If, however, we regard him as a created being, and dependent, these circumstances, with the fact that he increased in wisdom while on earth, like other finite beings, might give us much reason to infer that his future condition might be analagous to that of other finite beings. But, lest I should here be thought guilty of too bold an assumption, I will refer the question to Dr. Pye Smith, and you may hear what he says. 'All the knowledge which his offices required, or to the use of which his commission extended, he unquestionably enjoyed, (on earth,) but beyond this sphere, there is an indefinite field for the acquisition of new knowledge as well as of higher felicity in his glorified state.'

We can seem to have some rational idea of the progress of finite creatures, but how to open new fields of knowledge and felicity to the infinite, is unintelligible to my mind.

The next attribute of an infinite being which comes under our notice is, that he is not dependent. Is Christ dependent? Any one, conversant with the record of Christ's teachings, knows that his own declarations of the affirmative are very frequent. 'I can of mine own self do nothing: as I hear, I judge.' St. John, v., 30. I think there is no one sentiment more often asserted or implied in the Evangelists than this; and yet many seem to think that it is hardly worth mentioning. I am aware of the arguments usually brought against this class of texts; but I am not able to find any scripture from which such arguments seem to be rationally adduced. I conceive them to be inferred mostly from names or titles which can prove nothing one way or the other, or from a certain class of words which our opposers themselves tell us must be limited in their meaning by the nature of the subjects to which they are applied. But we will here add another inquiry to the present one, (or it may be, in effect, only a different form of the same;) viz., Is Christ subject to the will or control of any other being? And here we find abundant testimony from Christ's own lips. He repeats and repeats, that he was *sent* into the world, that he *came not of himself*, that he came not to do *his own will*, that even what he spake he heard and received of the Father, &c.; and yet how often do we find men, in the face of all this evidence, laboring to defend an opposing theory, on one solitary exclamation, 'I will, be thou clean,' assuming that this one 'I will,' is proof positive of his independence, omnipotence and eternity. I really cannot comprehend how so many honest people can persist in interpreting this one 'I will,' in a potential sense, rather than its plain and most obvious meaning of condescension, when Christ so constantly assures us that of himself he could do nothing. There is also one expression of *power* which our Lord uttered, that is seized upon, and applied to the same use as this 'I will.' It is in St. John, x. 18. 'I have *power* to lay it (his life) down, and I have *power* to take it again. This commandment have I received of my Father.'

Whoever quotes this text ought to remember that it contains two sentences, and that when quoted at all, it should be quoted entire; or they will be sure to get an eroneous idea. The first period alone conveys an idea plainly at variance with Christ's former teachings. The second period is then added to qualify the former, and make it harmonize; and thus qualified, it perfectly corresponds with his constant intimation that he does nothing of himself, but the Father doeth the works. Yet we are told that this assertion of *power* is proof that Christ is Jehovah. Of what use then is it to say, 'This commandment have I received of my Father.' For who will hear it? But let us next inquire, whether infinity is subject to commandments and laws; or to rewards and punishment; or is it liable to suffering? According to my former definition it cannot be. But the gospel teaches us that Christ was subject to all these. Some may say that Christ was a dependent, or subject being, while on earth, or during his mediatorial office. But if this be all, it must follow, that when he has finished the work of mediator, he can no longer be subject to any being or authority. What says the scripture, 1 Cor. xv. 27, 28, 'For he hath put all things under his feet. But when he saith, 'All things are put under him,' it is manifest he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. It seems to me that there is a vast preponderance of Bible evidence to prove that Christ is a dependent being, that, though we cannot comprehend the measure of his spirit, (for between man's ordinary gifts and the infinite there is space enough, for we know not how many myriads of degrees, all to us incomprehensible, and of course, to us without measure), yet I think the Bible teaches that he does not attain to the infinite. If Christ is 'the beginning of the creation of God,' he must be a created being; if he knew not the day of Jerusalem's judgment, he was not omniscient; if he could do nothing of himself, if he now is, and must hereafter be *subject* to him who put all things under him, he must be a dependent being. It is true he is exalted, and has a name given him above every name; (no doubt *his* name is excepted who gave it:) and it seems as if our conceptions might be aided on this subject by the example of Pharaoh's exaltation of Joseph; for, though he made him ruler over the whole kingdom, yet he reserved to himself the throne, saying, 'only in the throne will I be greater than thou.'

Yours, in the love of truth.

For the Register and Observer.

JUDGE NOT THAT YE BE NOT JUDGED.

Is it right to judge of the character of Religion, by the actions of one man, or a few men, who do not live up to their Christian principles. This question suggested itself to my mind, on hearing a young man speaking of his employer, and saying, that the more he saw of him the less he should think of Religion. This person that he spoke of, professes to be a Christian, but does many things which are certainly wrong, and unbecoming the true Christian. That people expect a good deal from Christians I know, but they must not expect them to be perfect, for we are all frail, erring creatures, and are liable to go astray. Some one should go to the erring Christian and with brotherly love, tell him gently and kindly of his faults. Then if he refuse the warning counsel, and does not do better, he is an unworthy disciple of the Lord. But no young man should thus judge our holy Religion by the lives of a few men, for they should look within and see if they have not some wicked ways. Christ has commanded us to judge not our brother. Because some prove recreant to their holy calling, it does not prove that all are so. There are many hypocrites about, I am sorry to say. These our Savior has condemned in unmeasured terms. It has ever been a great injury to the cause of Religion, that there are those about who cover themselves with the cloak of hypocrisy, and hide a multitude of sins. It therefore becomes the Christian to be ever watchful and prayerful, for our enemies are ever watching us, and striving to find out some fault in us. Let us be kind and affectionate to all men. Ours is a holy cause, then let us be faithful in our high calling and press onward and upward.

E. A. W.

For the Register and Observer.

'LET YOUR LIGHT SHINE BEFORE MEN.'

The influence and character of practical Christianity needs to be more visibly and courageously displayed. It wants its martyrs in a new sense of that word. We are a Christian people in name. All pass for such really or nominally; while a large portion afford no distinct expression of it by their words and actions, and seemingly care but little whether these redound to the glory of the Father or not. The consequence is, that at the present time, Christianity suffers from the indifference and the evil doings of those who are only half or no-disciples, while it receives but little of the credit to which it is entitled from those who act out its principles more faithfully but who make no outward profession of their indebtedness to it. The time has come then when we should invite and urge those who are at heart the disciples of Christ, not women only but men, to come out more distinctly from the world, so that the light of the Gospel shining forth in their daily acts, and being known of all as *professed* Christians, it may redound to the glory of God and the good of men, and display in true and vivid colors the fruit which Christianity naturally produces.

This outward profession may be made in various ways, and the times require that it should be manifested in as many as possible, where the exhibition is simple, sincere and unpretending. In the *first* place, by obtaining admission, through such a profession, to *all* the means of grace connected with the Church. Those who will evince their moral courage by taking this high stand will extend a salutary influence far and wide, and place themselves in the true way of becoming wise unto salvation. In the *second* place, by openly contributing to aid in the extension of the Gospel. The secret giver to this or any cause does *well*, and in an age of ostentation, would do *best*; but in giving *openly* without any *desire* of notoriety, in the present state of the world, would in our humble opinion *do better*, as through such an act his 'light would so shine' as to influence others in the cause of religion and truth and thus glorify the Giver of all. In the *third* place, he may do it by feeling and manifesting a deep and strong interest in all that pertains to the movements connected with the spread of the Gospel as he understands and believes it. We are ready enough in these excitable days to range ourselves under the banner of some political *party*, and give our names openly as its advocates, and attend all those public meetings by which its success is to be secured. What is wanted in connexion with our holy religion is a profession of it in a similar way, so that at every public meeting by the personal attendance of its influential friends, and every true disciple is such, the power and influence of their characters may be given to the cause of what they believe to be the truth. The season has returned when such a profession may be made, and we hope that every good man and true, all indeed, will do it by their preference and ready co-operation.

G.

A Discourse delivered in the First Congregational Church, Quincy, March 7, 1843, at the Funeral of Rev. Peter Whitney. By William B. Lunt, Quincy, 1843, 8vo., pp., 29.

We have already presented our readers with extended memorials of the late Pastor of Quincy, and with a sketch of this discourse. We are pleased to have it in its complete form on account of its own merits as a composition, and for the sake of its subject. Mr. Lunt exceeds in the exquisite beauty and chasteness of his composition. We do not know a living writer whose pages are characterized with so much propriety of diction, with such dignity of style, such beauty in metaphorical illustration, and such lucidness of meaning. His discourses engage the attention of one among his flock whose honors and virtues lead us often to remember his interest in the sanctuary, yet they are so simple in their character that children may comprehend them.

We quote from the discourses two paragraphs which will illustrate our remarks.

'Mr. Whitney commenced and for some time continued his ministry, at a period when the New England clergyman was, in one sense, a magistrate, and so acknowledged and revered. And whenever there was, as in the case of our departed friend, an union of the personal qualities which made the individual deserving of the office,—sweetness and mildness of temper, gentleness and dignity of demeanor, uprightness of character, and a discreet mind and walk,—these rural magistracies, these unpretending and simple dignitaries, blending in their persons the sanctity of a spiritual guide and shepherd with the authority of a legal investiture, were blessings to our villages, and exercised a benign and salutary influence upon a people that loved them. They needed not, in those days, for the sake of gaining popularity, to 'strive or cry, or to lift up their voice in the street.' Their place was in the sanctuary and not in the caucus. Their feet were among the flock and not on the arena of party strife. Their book of reference and authority was the Bible, and not the latest publication of a skeptical philosophy. Their means of social reform lay in the preaching of Christian repentance, of the inward renewal of the heart, of 'the righteousness which is by faith,' and not that righteousness which depends upon sympathy, and which is propped up by other pledges and vows than the holy sacraments of the Church.

With such a temper and character it is not to be supposed that our deceased friend would enter into the refinements of modern speculation, or soar into the empty regions of transcendental theology. He could not part with the personality of God—the Father, for the sake of embracing the ALL; nor exchange the doctrine of a resurrection by Christ for an absorption into the Universe; nor be willing, in order to meet the demands of what is called a more spiritual faith, to give up or to undervalue those ordinances which are designed as the means of grace. He loved and honored, and yet without any bigoted attachment, old usages and institutions. On this subject he coincided with the sentiments which have invariably been presented from this place, that, as in the time of David, so now, there is as much need of some to 'abide by the stuff,' as for others to 'go down into the battle;' that to 'strengthen the things that remain,' is a much safer way and quite as much a duty, as to 'seek out many inventions,' which promise fair, but have not been tested by time and the experience of the world. The analogies that may be drawn from the vegetable world teach a lesson too valuable to be neglected. If you are in search of the choicest kinds of fruit, you perhaps conclude that you will begin entirely anew and sow the seed in the ground. And by pursuing this course you may, and it sometimes happens that you do, obtain finally better fruit than any other process would procure. But there is great uncertainty about the result. You may or may not succeed. And, moreover, you must wait many long years for the tree to reach a fruit-bearing age, and in the mean time a thousand mischances, against which no skill or care can guard, may destroy its life or impair its vigor and health. A surer and safer way seems to be to take an old stock, that has wintered it and summered it through many successive years, which was planted, suppose, near the homestead by a father's or more remote ancestor's hands, which witnessed the happy sports of your childhood, which bears, perhaps, inscribed on its rough bark, your name and the names of associates who have passed away;—to take this ancient stock and insert into it the most approved varieties which modern skill and cultivation can furnish. So too in the moral and religious world. Instead of cutting down and rooting up and treading under foot, those institutions which the piety of a former age has transmitted to us;—institutions which had their origin in the conviction of a divine ordinance and sanction, and which have held their sway over the minds and consciences of successive generations, by reason of that conviction; which are, therefore, well rooted; which have stood the violence of contrary winds of doctrine; which have been moistened by the tears, aye, and by the blood of those who have stood up to defend them in peril;—instead of rooting up, and cutting down these, and sowing the seed anew, the dictate of true wisdom would seem to be, to save the old stock, to lop off any dead limbs, to trim the redundant foliage, to dig about the roots, if it need new life there, or if foreign plants are depriving it of the nutriment which should go to itself alone;—and then to engraft upon this stock all the new ideas and principles which the advancing march of Society and the progress of man shall bring to light, and which approve themselves to sober minds. Then if these additions should chance to prove worthless, they may be removed and left to wither and perish, while the trunk in which they were inserted will live on with enduring vigor and verdure. And this principle agrees with the maxim of the great modern philosopher—'to take counsel of both times, of the antienter what is *best*, of the latter time what is *fittest*;' to reform without bravery or scandal of former times.'

For the Register and Observer.

ANOTHER ANATHEMA.

Messrs. Editors,—I send you the following without comment any further than to say how mournful is the necessity of exposing, at the present day, such examples of church intolerance. The poor widow who is made the subject of reprimand has been, for several years, a member of the church in Suffolk st., and bears a character without reproach. It would be difficult to find in any church a member who more truly adorns the doctrine of the Savior in all things. She is one of those who come very properly within the fold of a ministry at large, being poor, and on removing from South Boston to a residence near the Roxbury line, very naturally sought the nearest place of worship. The chapel for the poor was the chapel of her choice, and here indeed would seem to be the 'head and front of her offending,' that she joined what is termed in the letter 'a heretical body,' (the *Unitarian* body I suppose is meant according to the common error of supposing that a connection with these chapels implies, in every case, on the part of the worshippers, an assent to the Unitarian faith.) The accusing church have repeatedly, as I learn, expressed their willingness to give her a letter of recommendation to *any other* body of Christians in the city known by the title of orthodox, and do not pretend to bring any other charges against her than those of worshipping and communing in Suffolk st. Chapel, as will appear by what follows. Respectfully yours,

J. T. S.

The Pastor of Suffolk Street Chapel.

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Copy of a letter from the Phillips Church, South Boston.

Boston, April 29th, 1843.

Mrs. Hannah Gamage,—Madam: I have been requested, by a vote of the Phillips church, to furnish you with a copy of the following charges made against you last Friday evening; and also to state that they will be willing to hear anything you may have to say in regard to them at their meeting next Friday evening, May 5th, in their vestry. Yours, &c.

ALBERT DRAKE, *Church Clerk.*

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To the Phillips Church,

Dear Brethren,—The examining committee, in the discharge of the duty generally assigned to them of presenting to the church such members as might be proper subjects of discipline, would respectfully report, that having become acquainted with sundry acts of Mrs. Hannah Gamage which were deemed of an improper nature, and having, at several different times, labored with her to bring her to repentance without success, they feel constrained to bring against her the solemn charge of a grievous violation of her covenant with God and this church, as will be seen from the two following specifications.

1st. She has entirely absented herself from the meetings of this church for about two years; whereby she has, of course, neglected all the ordinances of religion among us.

2nd. She has united with a heretical body who deny the divinity of the Lord Jesus Christ and other fundamental doctrines; her connection with us still remaining undissolved, and the church having refused to grant her a letter of dismission and recommendation to that body on the very ground of its heresy.

By order of the Committee,

WM. W. PATTEN, *Chairman.*

Attest. A true Copy, A. DRAKE,
April, 22nd, 1843. *Church Clerk.*

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Reply to the foregoing:

To the Phillips Church, at South Boston.
Boston, May, 5th, 1843.

Christian friends and Brethren,—I have received, over the signatures of your pastor and clerk, a communication purporting to consider me as among 'the proper subjects' of your censure and discipline, and bringing against me the specific and severe charges of improper conduct and heretical secession from your church. You request my reply to these charges. I will say, then, in the first place that your communication has given me both pain and mortification. It was painful, because I cannot but think it emanated from a zeal not according to knowledge. It was painful because I am too old and careworn, and have seen too many other troubles to spend my few remaining days in quarrelling with you or any body else. We are too near our graves to spend our breath in denunciations or calumnies. We ought rather to spend it in prayers and blessings. Your own vicissitudes as a church and society might admonish you of this; you have almost *buried* the beloved pastor who preceded your present one, and who gave so many of us a joint welcome to the Savior's table. For fifteen years he labored to infuse among you the spirit of Christ, and is all the fruit of his labors, after all, nothing but a broken constitution and a disputatious church?

Your communication was painful because it shows (must I say it?) an arrogant, exclusive, and persecuting temper. I am sick of sectarian jealousies and of that fierce command, 'Stand aside for I am holier.' I want peace, Christian peace, harmony, and a liberty to worship God unmolested. I can call no man nor church of men my master. I would *love* all, *acknowledge* all as bidden by him who is the Savior of all: and oh how gladly, my brethren, would I see among us all and between us all, the olive branch of peace rather than the flaming sword of disaffection. How much better to have it said of us, though in different folds, 'see how these Christians *love* one another,' than to have it said, as may be, on the strength of your letter, 'how they bite and devour!' Your communication was, therefore, *mortifying* as well as painful. Mortifying to *you* I think it must be, when you think of it again, for I cannot conceive, how, in these days, any one body of Christians can presume to 'Lord it' thus, as you do, over any other body. What a poor realization is this of the tolerating principles for which our fathers died, the freedom of a faith according to the dictates of our consciences, to say nothing of its opposition to the spirit of 'the meek and lowly.' What right has any one class of Christians to call another heretic, when both declare their faith in Christ as the divine messenger, and take the Bible as the ground of their belief?

'Who, among men, great Lord of all!
Thy servant to his bar shall call?
Judge him for modes of faith, thy foe,
And doom him to the realms of woe?

Who, with another's eye can read
Or worship by another's creed?
Trusting thy grace, we form our own,
And bow to thy commands alone.'

These are some verses of a hymn often sung by my own children in the chapel where I worship. I wonder if it is in your books. It would be well if all denominations would sing it sometimes. Believe me, then, my brethren, it is no trifling accusation you have thus brought against me in my present connection, that of denying my Savior and Lord, or questioning his divinity, or wilfully and thoughtlessly siding with any who do or would so deny him. The charge is grievous: it is cruel, it is unchristian! It is unfounded. Before God and the angels I would so pronounce it; and you must answer for that charge at the bar of him who seeth all hearts, better than you can to this poor widow, now remonstrating, whose faith you so unkindly question. I pronounce your charge as ungenerous as it is unfounded. What! I, with the children God has given me, to deny them that by which they are to live both here and hereafter! I repel the charge, and, were it my heart's blood that is flowing from this pen, the protest should be entered with my tears on this page. I repel your charge emphatically, plainly, but affectionately, not only for myself but for all with whom I am now so happily connected, the pastor, the people, the church and society; and, doubtless, in his own good time and way the pastor will vindicate his own claim and ours to the Christian name.

Your examining committee, of which, it seems, your pastor is the organ, have implied in the preamble to their charges, that 'sundry acts,' of an 'improper nature,' committed by me, have come to their knowledge. I might safely and confidently challenge them to specify what particular acts they refer to were it not sufficiently plain in the sequel that the offences are none other than the ones before alluded to, viz., absenting myself from the Phillips Church and uniting with another deemed by you 'heretical.' These, then, are the charges to which I am specially called to reply, and I have to regret that my engagement this very evening with the church deemed so obnoxious must force me to communicate thus what I would willingly have done by an oral interview. To what, then, do your specifications amount?

Your first charge is: 'She has entirely absented herself from the meetings of this church for about two years, whereby she has, of course, neglected all the ordinances of religion among us.' Now, it seems to me, my friends, *charity* might have led you to see some apology for my occasional absence in the distance of my residence from you of late years, even if I had not found, as I have, a connection to my mind in the Suffolk st. chapel; and here is the charge which covers all others, if I mistake not.

'She has united, (you say in your second specification,) with a heretical body who deny the divinity of the Lord Jesus Christ and other fundamental doctrines; her connection with us still remaining undissolved, and the church having refused to grant her a letter of dismission and recommendation to that body on the very ground of its heresy.'

Now, with regard to this ground of heresy, my fallible friends, so plainly and offensively reiterated against the religious society of my choice, I have only to say again, it is palpably a piece of presumption in you to make it. I have no further comment to make thereon, but to refer you to my pastor if you wish to know his views. I am authorized to say that for that purpose *my* pastor will exchange with yours readily and at any time when it may suit his convenience. I have thus replied to the charges which have come to me under the sanction of your minister and church vote; the offences which constitute, in your view, 'a grievous violation of my covenant with God and your church.' And *how* are they so? Did I ever covenant with God or with you never to worship any where else nor commune elsewhere? Did I ever promise not to enter any other sanctuary but yours, nor partake of any other cup to which the Lord might invite me except those on your altar? Did I vow to pronounce every other church 'Anathema?' If I did I do not so read the letter of your covenant, strict as it is. In the middle of that printed formulay, as I have it now before me, (right in the very *heart* of it as it *should* be) I read also *this* liberal and 'saving clause,' which I now commend to your especial notice: '*Should you have occasion to remove, it will be your duty to seek, and ours to grant a recommendation to another church.*' And *did* you grant that recommendation? Did I not *ask* it preliminary to my present connection? You *know* I did. You *admit* as much in the close of your communication where you acknowledge your church has *refused* such recommendation to the church where I now am, 'on the very ground of its heresy.'

My brethren, I have done—and now if you persist, as probably you will, in denying me and my friends the Christian name, I can only say to you in this matter, even as the apostle Paul said on some occasion to the Corinthians, 'with me it is a very small thing that I should be judged of you or of man's judgment.' And, again, I ask with the same apostle, 'why is my liberty judged of another man's conscience?' and, 'who art thou that judgest another man's servant? To his own master he standeth or falleth.' 'He that judgeth me is the Lord.' To him I commend my cause and my hopes, my body and soul, for time and eternity; while, with every undiminished sentiment of Christian regard and forgiveness, I subscribe myself,

Yours, in view of the final judgment.

HANNAH GAMAGE.

BE CONTENT.

The spirit of content may be found in a proper estimate of ourselves; in thinking of ourselves humbly, as we ought to think. Conceit is the nursing-mother to a whole brood of jealousies and discontents. An exaggerated self-valuation, an overweening vanity, pervades all classes. The priest is worthy a better people, whilst the flock demand a wiser shepherd. The lawyer laughs at his clients, while these in their turn criticise his closing argument. The laborer thinks he works for nothing, while his employer tells him, 'tis just about what his labor is worth. This vanity leads all of us out of our own province, into that of our neighbors, and curses all with the evil eye of discontent. But, my friends, let us go so roughly no longer. He who is willing to take his proper place in society, content with what belongs to him, believing those who differ from him may be right, will usually find or make pleasant companions on his way. But the worst kind of conceit, and the lowest kind of defamation, are the results of bigotry and hateful sectarianism. I cannot, for my life, imagine a being more completely wretched, or more contemptible, than the bigot pastor, who believes that all the flowers of Zion bloom on his own hill-side; and that all the fruits of righteousness are to fall before his sickle. Have we never seen such, arrogantly assuming to hurl God's thunderbolts on each they deem his foe? By winning, and by warning, we should prove our true regard for such presumptuous zealots. We should trust they might be won to Christ, who is love, and would offer some passages of scripture for their consideration. 'Have fervent charity among yourselves; for charity shall cover a multitude of sins.' 'A new commandment I give unto you, that ye love one another, as I have loved you.' We should thus show the supremacy of love, and, by feeling as good-humoredly as possible toward such erring christians, should win them, for their own sakes, to stay their injurious abuse. But if love return void of its angel mission; if such are determined to be wanting in the fulness of the Gospel; yet, even now, we need not lose our temper because they have lost theirs; but, turning to another leaf of scripture, let us warn them, hoping that if they won't see their error, or won't confess it, they may be alive to its danger. God hath made the same promise to every good man, that he made to Abraham, 'I will curse him that curseth thee.' And the Lord God hath spoken bitter doom against your bitter bigot; 'as he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.' If then, by any misfortune, you chance upon such, in your path-way to heaven, thus win them if you may; thus warn them as you must. But still, lose not your content; answer not accusation by accusation, nor railing by railing; and do not, strenuous as you may be, and have a right to be, in maintaining your religious opinions, do not let the religion of the Prince of peace, which should come by its angel spirit to guide you to content, assume the malice of a demon, and drive you to vituperation and hard-heartedness.—*Rev. William Gray Swett.*

MAN THE AGENT OF GOD.

Why predestine man to impotency, when the Infinite Jehovah has assigned him a noble place with his angels, and given him an agency in his wise designs? This is the spirit of fear, which slavishly trembles, as it kneels; whereas, truth brings us in the spirit of adoption, to love, as we adore; the one is the spirit of bondage, the other of fellowship. Truth teaches, that the declaration of our being created in the image of our Maker, has no reference to the outward form, or to the physical, and dying; God can bear no resemblance to death, nor can corruption claim affinity with the Eternal. This resemblance is spiritual, and hidden. This portion of God is immortal, as his kingdom is an abiding kingdom, and the love of God an all pervading love. Truth teaches, that though these bodies are the victims of the ills that flesh is heir to, all the clustering infirmities of mortality; yet the soul is beyond its penalties, and pains, and groans, its tossings, and its death; that it is a ray infinite, and increate; conscious of bearing within itself the principle of greatness; capable of soaring, as on angel wing, untiring, of lofty thought, and high imaginings; oft-times startled by the near access of light, which itself has

concentrated. Truth teaches, that while degraded manhood walks quailing with dread, and leaning on the skeleton arm of Death, glorified manhood hails with gratitude the light, which God has in mercy accorded; striving that it shine with angel brightness, glow with angel love, and move with angel strength: and, while thankful for what God has made us, striving humbly and prayerfully, that we do not unmake ourselves, defacing his image, and desecrating his altars. Truth teaches, that we are but a little lower than the angels; that we are heirs of God, joint heirs with Christ; thus ennobling us, by the consciousness of our high adoption. Truth teaches man, that God hath need of him, and that, meeting this demand, we may become the child of God. All this, and more, is taught in our beautiful text, which intimates so clearly, our junction and agency with the spirits of light: 'And there appeared in the Cherubims, the form of a man's hand under their wings.' What goodness! What vastness of condescension of God! What solemn responsibility, yet what glorious confidence reposed in man, bearing up God's great designs; connected with the angels in our duty; even the highest of the heavenly host, the winged cherubims, folding their pinions, and reposing over the faithful hand, that bears them upward to the Source of light and joy.

To underrate the human soul, is to slight our high relations, and undervalue the goodness of God. The holy, and the inspired, have every where taught us better things, and filled our hearts with sublimer hopes.

God calls not on worms of the dust, for spiritual agency, which to them is not, but to us is accorded. But He so loveth his children as to call upon them to bear gladness with the Cherubim, through the high arches of their starry habitations; and swell their hymn of gratitude. John, the holy and inspired, has said: 'Behold what manner of love, the Father hath bestowed upon us; that we should be called, the Sons of God. Beloved, now are we the Sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like Him.'

Only let all of us feel, that our hands are under the Cherubim's wings, and earth would again find itself Eden, the garden of the Lord, a paradise regained. And of our souls, I cannot describe the rapture! We should stand straining upon the start, expectant of the sky. When in the coming of sober evening, one holy impulse moves your spirit, one pure affection elevates your desires, one fond anticipation weakens your hopes; listen! 'tis the fluttering of these angel wings. God's messenger is at your side, and in prayer, hasten to bear up your heavenly visitant, for he will lead you to glimpses of your home.

When, in this world's perplexing cares, you are tempted to injustice, and fraud; or in pleasure's maddening, wrong desire is fast tending to criminal execution; when hatred prompts you to wing the lie, or envy and malice to speed on the base, and slanderous insinuation; when, at such times, conscience seems to borrow the tone of some loved, and lost one, whom we revered in life; and cry to you, friend, son, brother, or daughter, consent not to this evil thing! Again; listen 'tis the fluttering of these angel wings! God's guardian care hath sent your guardian angel. Bear up his wings, and he shall teach you the joy of pardoned sin, and the happiness of a conversion from base and ignoble, to holy and pure affections. Never, then, let us forget that we are also agents of the Most High; our places assigned to us in that arch, the foundation of which is Christ on earth, God in Heaven, and all of which is PERFECTION.—*Ibid.*

CHRISTIAN REGISTER.

BOSTON, MAY 27, 1843.

COMMON SENSE IN RELIGIOUS MATTERS.

Religion is the affair of every man; surely, then, if there is any subject that may claim the peculiar care of common sense, it is Religion. And yet common sense has done more to establish its rights, as guide and interpreter, in every other department than in this. We look through the religious newspapers, but it is too often set at nought in them. We examine religious works, intended for the great mass of readers, but we find every thing save precesely this. We listen to preaching sometimes, and we wonder that men of common sense can enter the house of worship, Sabbath after Sabbath, for the sake of hearing that which, on any other day, would be styled jargon. And if there is one thing more difficult than any other, it is this, to persuade men, in other respects, fair-minded and sober-minded, to use that common reason, which God has given them, in proclaiming and receiving what is set forth as the word of life.

Now this is certainly a serious matter, and every one who is at all acquainted with the minds of hearers and readers, knows, that because of this very deficiency, many who ought to be nourished with the true bread of God, are famishing. The serpent with its subtle wisdom, is always proffered, always within reach, yet they asked not for a serpent but for fish.' They wish practical wisdom, something intelligible and available; they do not come to the Church, or open the newspaper, as retired scholars, craving intellectual food, they inquire as men, who have a certain work to do, in the counting-house and in the home, as men who are in a strait how to live truly and in peace, and they wish to find something, in this interval of leisure, which will be a blessing to them, during the long season of labor and struggle, the six days of toil. If a man is truly alive to his nature and position, truly anxious to secure his welfare, with what earnestness must he look forward to the day of rest, with what eager curiosity must he study the printed page inscribed with the titles of Religion. He who is merely in search of information, or curious about novelties in Religion, can form no conception of that hanging upon the lips of the speaker, of that concentration of all energies, moral and intellectual, upon the written word which characterize one really earnest, one who is interested in the truth chiefly as the spring of holiness. Now is it not painful that such a man should be put off with so much that is either not profitable in itself, or not profitable to him. We cannot wonder that so many men have been moved to abandon the stated assemblies of their brethren; we cannot wonder that so many have come to look upon religion as a thing by itself, unsupported by any analogies, unlike any human affair, to be kept up either because it is ancient and respectable, or because its peculiar beauty and use will at some time, in some mysterious hour, be revealed, or because it is the only occupation provided for the Sabbath, and helps most effectually to set apart that day from all other days, in every particular, in its prayers, its charities, and its common deeds. The highest view which very many take of religion, so widely have its expounders wandered from the domain of common sense, is as a help to the dying, and for this reason, lest they should have the instrument too long before the work is to be accomplished, they take care not to perplex themselves about the matter, while there is reason to hope that the end is not yet. We hear of revivals, of full churches, every day; but we know that very many who are now constant attendants upon public worship would never again enter the doors of the sanctuary, were the restraint imposed by wife or brother, or sister removed.

If we will consider this matter, in a few particulars, we shall find that there is much reason for dissatisfaction with the quality of the matter which is set out, under the name of religious doctrine.

Here is a man, who, prompted by some divine impulse, is eager to repent and bring forth works meet for repentance. He is anxious, naturally, to learn something concerning the Divine Love, concerning the mercy to the sinful; he would know something definite and tangible about that great subject which he has so long neglected, the subject of duty to God, to man; he would learn what are those commandments in the keeping of which, is found the way to life. He asks, how does God regard me, what has he done, what will he do for me, whom has he appointed if any to instruct, quicken, raise, redeem my soul. Filled with a burning, unquenchable desire for heaven and a heavenly mind, for pardon and not for pardon alone, but for purity, the man enters the temple of God. We have all seen him, we have all been startled by the burning eye, the flushed cheek, and head bent forward in eager listening. Truth and soberness, the man wants, good common sense, words that would arrest his attention in the counting-house and on change, because they mean something, and mean something for him. He wishes to know about his own heart, its weaknesses, and its latent resources, he wishes to hear of Almighty strength and Infinite love, and of the ways of God with man, and he has come to one who claims to be a Master in Israel, to one who stands a Watchman upon the mountain top, that he may be able to speak a good word to the weary people when they cry unto him, 'what of the night?' But alas! how often must he depart famished! Common sense does not hold sway here, and only common sense can help the common man. It does not hold sway, we say, otherwise, would the Teacher have so little to urge that really touches the point in hand? The man came to hear about his own heart, but he is told about Adam; he came to learn something about the Father of Christians, but he is put off with an ingenious discussion of that unsearchable theme, the divine nature; he came to find a Mediator between God and man, but it seems that God is the only mediator, and the Lord hath been taken away;' he came in the hope of hearing something about the Divine mercy, but he is put off with an ingenious defence of Jewish Sacrifices, or worse, of the sacrifices feigned by acute theologians, and is admonished to throw himself at the foot of the Cross, and bathe in the Savior's blood. Now, who shall blame him, if he finds this unsatisfactory in itself, and entirely aside from the purpose for which he visited the temple. His common sense is offended in two ways, first, because he cannot assent to what he hears, and again, because though he could assent, it would be nothing to him, in his present moral condition. Must he not ask himself, with deep dissatisfaction, is this all? Has religion, the friend of man, nothing to offer more satisfactory than this? Are these poor brittle toys, which fall into pieces, at the touch of a man's finger, her boasted weapons? There may be ways of explaining these matters, so that they will appear plausible, he will say, yet a little common sense, surely, would save a multitude of words, and reconcile this man to the logic of the street, the Court house and the senate, the logic which he himself employs every day, save the first day of the week. At any rate, if he would for one moment think as a man, and ask himself for what purpose he is here, and I am here, and whether this is a hall of science or a Christian temple, he would see how unreasonable it is to put me off in this way. Common sense, if it were honored as it should be by religionists, would teach him, as one well says, that 'hungry men want bread not theories of bread.' Drowning men want a rope, and not a theory about water and specific gravity. Is it not utterly at variance with 'common sense' to initiate the seeker after truth, the man who has begun to hunger after righteousness, into the deep things of religion, by first reading to him a 'confession of faith,' composed by scholastics, and nice in every shade of doctrine? Does not common sense teach that if any thing more definite and abstract than the simple Christianity of the gospels is necessary, an authorized body of men ought to have been provided to prepare it. Who can blame one thus put off, if he leaves the temple, if he throws down the book or pamphlet? It does not follow that, in making such a complaint, he evinces a contempt for learning or philosophy; he would only see them employed to unfold and set forth the truth, and not to gloss over antiquated errors, to which the mind can no longer accommodate itself; he would only see them in their places, taking a part in the gospel ministry, only because, and so far as, the treasures of the intellect may serve to increase the treasures of the heart. And as common sense does not despise learning, so neither is it averse to mysteries; only they must *be mysteries*, not contradictions, only they must be set forth mysterious and awful, for reverent use, and not laid bare through vain explanations to be unprofitable puzzles. Common sense, the homely every day mind of man, has its mysteries deep and high; indeed, for this reason, it refuses to assent to those human fancies which make these mysteries vain.

Our limits will not permit us to inquire whence this grievous disregard of common sense in religious matters proceeds? This inquiry would lead us over a wide field of investigation. Our present purpose will have been answered, if we have led any mind to reflect upon this present crying want of the time. We would simply say to all, it is your duty, as you would minister to the souls of men, and really help them in things spiritual, to labor in every way for the establishment of common sense views concerning religious matters. Depend upon it nothing else can help them. Just so far as creeds contain this element, they are useful. A religious congregation can thrive, a religious community can be kept living and vigorous, only upon this diet, otherwise, though seemingly strong, they are weak and dying, if not already dead.

BENEVOLENT FRATERNITY OF CHURCHES.

We are gratified to learn that there has been some action in several of the Branches upon this subject, and that there is every prospect of generous and sufficient contributions in behalf of this charity. Among the enterprises of Christian benevolence, the ministry to the poor in this city is one of the first in importance, and in the claim it makes upon our hearts. We would not have the West neglected or overlooked. Could the right sort of men be found, and they can be,—men of stability of character, of sound judgment, of firm faith, of earnest, practical piety, we would have New England do all that she can to scatter such men as missionaries throughout the West. Every dollar so appropriated, we believe, is a good investment. From the seed now sowing in that region, there must be reapt a harvest of glory or shame, of progress, or ruin to this nation, and with this result, whatever it may be, the condition and destiny of our children and our children's children, though dwelling here in New England, are irrevocably connected. Piety and patriotism, therefore, conspire to urge this matter upon our consideration, as of more importance and more worthy of effort and sacrifice than we have hitherto been disposed to regard it. We would not have the feeble Churches of New England, the cause of religious and theological education; we would not have any field of benevolent enterprise and Christian effort overlooked or neglected. A great contest is going on between the regenerate and unregenerate energies of man—a fearful question is at issue, whether the progress which our country, which the world is now making in wealth, knowledge, power, in the development of man's capacities and earth's resources, shall be guided by Christian truths and principles, or whether it shall be controlled only by the lower passions and propensities of our nature. In this great contest we may not stand neuter. In the decision of this question, we ought not to be indifferent, and the humblest need not be uninfluential. We are bound by every motive, coming from earth or heaven, that can reach the conscience or touch the heart, to encourage every effort, to aid every enterprise, to sustain every plan, which, conceived in the spirit of Christian wisdom, and carried forward with the earnestness of Christian benevolence, seems calculated to deepen the foundations of human virtue, to extend the reign of Christian influences, to promote the present good, and secure the everlasting happiness of our fellow men. But to us in this city, the ministry at large, in the judgment of an enlightened philanthropy, has the first and strongest claim to our continued encouragement, and unstinted support. It appeals at once to our selfishness, to our sense of justice, and to our Christian faith, our highest Christian sympathies. It appeals to our selfishness; for we all naturally desire to have our lives and property secure, and to dwell in a quiet, virtuous, order-loving, God-fearing community; and we can do nothing that shall so tend to make and preserve our community such, as to encourage and sustain this ministry, which does more than ought even to make the living waters of the Gospel flow through the very depths of society, and to bring the restraining sanctions and the elevating of influences of that Gospel to bear upon those who are exposed to the sorest trials, temptations and evil circumstances of life. It appeals to our sense of justice, for in a pecuniary point of view, it only asks us to do for the poor what we ought to do, and what our fathers, in a different way, but with as ample provision, did before us. The taxes now raised upon the gallery pews in our Churches, and which were formerly free seats, for the use and benefit of those who were unable to contribute towards the support of religious institutions, would probably exceed the sum now contributed, or needed to sustain this ministry. It appeals to our highest Christian sympathies; for what can we do for the poor, the solitary, the forsaken, the suffering, groaning often under the united and accumulated burden of depravity and destitution, like making them Christian, pouring into their dark and bewildered minds the light of Christian truth, into their sinful and troubled hearts the joy and peace of Christian faith.

Great cities have been called great sores upon the body politic. Governed and neglected as they have been hitherto, this has been their character—fountains of corruption and crime, exhibiting sometimes, indeed, the noblest specimens of our nature, humanity in the glory of its moral refinement and elevation, but containing in their dark alleys and pent up borders, a mass of the lowest, most degraded, most reckless and abandoned of our race. What moral work can we accomplish like that of pouring the living waters of Christian truth and faith into these dark channels, where ignorance, poverty, destitution and crime have so long held their course. If we could make this city of the Pilgrims the Jerusalem of the prophet, through which and from which should flow 'living waters,' where poverty should be lifted from its debasement and sin spoiled of its kingdom, should we not accomplish a work upon which men and angels, God and Christ, and all pure spirits would look with approbation. Let us strive to do this, and our striving may be successful. All the motives, which should induce us to sustain this ministry, all the reasons there were for establishing it, are tenfold stronger now than when it was instituted. Our population is increasing with an accumulating rapidity. Provision, must be made for their moral and spiritual wants. The cheap literature of the day, is a field of wheat and tares, in which multitudes will pluck only the latter. Many of the books, which a prolific press is scattering broadcast through the ranks of humble poverty and limited education, are debasing and vitiating in their moral influence, and something must be done to counteract this tremendous engine of corruption, a cheap debasing literature. All the allurements of temptation and all the forms of sin, which accumulate in a great city, abound more and more among us, and something must be done to inspire those who are most exposed with a power of resistance and self-control. What can more effectually accomplish these objects than our ministry at large. We trust that the sympathies of all will gather more strongly around this Christian enterprise, and that ample and generous means will be offered by Christian hearts for its continued prosecution.

Messrs. Editors.—I send you the concluding paragraphs of a Sermon preached on the morning of Sunday last from the text, Philippians 1, xxi. 'For to me to live is Christ's, and to die is gain.' I send it, first, because the excellence of our deceased friend deserves to be recorded and remembered; next, that I may bring before your readers the beautiful example of true Christian charity in a Lutheran clergyman, which it records, and which is in strong contrast with what is too often met; finally, because many of the nearest relatives and friends of Mr. Leeds reside in Boston, his native city. Affectionately your fellow laborer,

F. A. F.

Brooklyn, May 15, 1843.

For the Register and Observer.

'During the period of nearly two years my brethren, which I have passed among you, I have been struck with the general health which has prevailed within the limits of our Church, and the few, the remarkably few cases of mortality. In all that time, but three adults have been removed from us by death, and but the same number of children. The remains of the third of our adult friends who has paid the debt of nature, were interred on Thursday last. When I came hither, he was an invalid—and though his disease wore at times a flattering aspect, it became painfully evident that its end must be fatal. In the hope, however, that a change of climate might prove useful, and with that strong instinct which teaches us to avail of every means which offers, by which to prolong and preserve life, he embarked early in the fall for one of the Islands of the tropical seas, that he might try the balmy air of a region where winter never comes, and which had once before seemed to breathe new vitality and health into his diseased and enfeebled frame. But it proved now too late; and though it is possible that he obtained some slight temporary relief, his disorder had obtained a resistless hold upon the system; and on the 19th of February last, he died. My personal acquaintance with him, was of course brief, but he always seemed to be impressed with a deep religious sentiment, without the slightest pains to make it conspicuous: indeed I have been led to suppose, that either from natural diffidence or from a settled principle, probably from both combined, he always shrunk from making a show of that, which he felt was a matter between himself and his Maker, and best manifested in its influences over the character and life. One of his last acts before he quitted his home among us, was to unite with us in commemorating our blessed Lord; and another, to present the youngest of those children which he was never more to see this side the grave, in Christian Baptism to God. Among his last wishes as he parted from me the day before he embarked, was that for the temporal and spiritual prosperity of our Church. It is to me most gratifying to know, that when all hope of recovery had fled—when he was obviously to himself as well as to others sinking immediately under the sure triumph of the disease—when indeed the hand and power of death was upon him, that he was throughout, all meekness, patience, and submission—that his trust in God's mercy in Christ was full to the last—and that with the same unostentatious piety which had been his in other days, he prepared for the last conflict, and yielded his spirit in perfect peace to his maker.

He died among strangers, and in a strange land—but not, thank God! without the kindest offices of true affection, and of a holy faith. The desolate feeling that he was left to die among strangers only, that no well tried and faithful heart was near to receive his parting breath,—that no familiar eye was there to meet his as it was closing upon this beautiful earth—no sympathizing spirit to share with all the confidence of the well known and tenderly loved, in his latest wishes, communings, and prayers—all this was spared him. The chosen friend of his bosom, the endeared partner of his joys and sorrows, the beloved mother of his children—and one of the nearest of them, have the consolation of remembering that they were there, to anticipate and meet with wonted kindness every wish and need, and so far as human aid could avail, to smooth the pillow of disease, and give his soul a gentle release. While,—and I feel I cannot rejoice too much in the circumstance,—a minister of Christ, in the true spirit of his Master, was also there, ready and prompt to help and comfort that soul with every Christian office of prayer and faith which the Gospel of the Savior offers. Not that the intervention of the priest was necessary at that hour, to make the presence of God more strongly felt, or his grace in Christ more welcome or precious; but that in a foreign land, and away from the privileges of his own religious communion, there was one, even of another Church, who could rise above all sectarian differences, and find it, as he himself more than once acknowledged, a great theme of gratitude to God that he was called to the dying bed of our departed brother. When he expressed a desire to receive the Lord's Supper before he should depart, this good man, a minister of the German Lutheran Church, and to whom our friend with characteristic honesty, at the time of making the request avowed his Unitarian faith and his connexion with a Unitarian Church, at once, assented. 'I am no sectarian,' said he, 'God does not look to our professions; he sees our hearts; and if they are at peace with God and the world, and are sincere,—if you truly love God and his Son, 'that is all I ask.' Never had he seen, he afterwards repeatedly said, better evidence of a christianized soul—never had he felt more humbled in the presence of Christian goodness. Here, my brethren, was a true 'communion of the blood' and 'the body of Christ.' What mattered it, that he who administered those hallowed symbols, and he who received them, were of different names among men? The blessed spirit of Him who first consecrated them in 'the upper room' in the holy city was now in that chamber of death, and all thought but that of being 'one' with him and the Father, fled all hearts! Fit unction for that departing soul! Fit preparation, most fit, for the presence of that Savior in whom he trusted, and of the God who sent him!

I am not accustomed to speak so much at length of the circumstances under which those who are taken away from us by death, may die. But the kind providence of God to our departed brother seemed in these things so conspicuous, and the illustration which was afforded of the beauty and power of a true Christian faith, on both sides, both of the living and the dying, so striking, that I could not refrain. Who shall doubt, that to that good man who thus kindly served at that bedside in the name of our Divine Master, 'to live, is Christ?' or, that to our departed brother, 'to die, is gain?' The last words which the latter was heard to say, after he had partaken of the Sacrament and when he had enjoyed a prolonged conversation with his Lutheran friend, was, 'There is but one religion'—doubtless the quick result of his brief meditation upon the enlarged and truly Christian spirit which had been manifested by that friend, and which overleaped, as it should, all the conventional limits of sect or Church. His message to me, accompanied with the wish that I would attend his funeral, was,—'tell him I die in the full and firm faith of a blessed immortality; that I die a Christian, and am very happy.' To the Lutheran clergyman he said, what I would pray God ever to remember, 'Sir, yours is a high and holy calling; and as you perform your duties, so will be your reward!' He was conscious to the last, and died without a struggle. His express desire that his body should repose in his native land, has been fulfilled; while a holier temple and a purer worship than earth has, has admitted his spirit to its privileges. 'He rests from his labors, and his works follow him.' There is light and joy in such a death as his, which forbids lamentation for him that he is taken,—for a better land and a happier home, have received and welcomed him. But how earnestly should we who survive, strive and pray, that the memory of the good may unite with God's word and spirit to make us faithful unto death, that we too may be made partakers of the heavenly bliss!

'Then wander back to life, and lean
On our frail love once more:
'Tis sweet as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store!

Then pass, ye mourners, cheerly on,
Through prayer unto the tomb;
Still, as ye watch life's falling leaf,
Gathering from every joy and grief,
Hope of new spring and endless home.

Here cheerly to your work again
With hearts new brac'd and set
To run, untir'd, love's blessed race,
As meet for those, whose face to face
Over the grave their Lord have met.'

Keble.

For the Register and Observer.

HONOR TO WHOM HONOR IS DUE.

A paragraph has been going the rounds in the secular papers, during the last week, in honor of Rev. Dr. Tyng, of Philadelphia, who presented a resolution at the recent Anniversary of the Sabbath School Union in New York, and who, it is said, 'accompanied it by a speech full of the noblest sentiments of Christian Union and co-operation.'

'I am an Episcopalian,' he exclaimed, and not less so as I grow older, but I will not allow myself to be doomed for life to solitary confinement. I will not be shut up within prison walls so high that I cannot look over them upon my fellow christians, nor they look over to me.'

But they forgot to add that in the *same speech*, as reported in the Commercial, from which the above was taken, occurred the following expression, somewhat as it seems to us inconsistent with the *noblest sentiments of Christian union and co-operation.*

'He spoke,' it says, 'of the character and responsibility of our age, and gave no quarter to *popery, Unitarianism, disguised infidelity*, &c. insisting that the tendency of our time is strongly toward carelessness, anarchy, licentiousness, &c.'

SUNDAY SCHOOL SINGING BOOK.

We would call the attention of the readers of the Register to the new Singing Book for Sunday Schools, just published by Crosby & Co. Many Singing Books for common schools, and a number for Sunday Schools, have been published here within a few years; but none of them of a character to command the entire confidence, or meet the wants of our religious friends. The music of the one, and the words of the other, have rendered them unsuitable for our Sunday School children. But in the present publication we have a book, which, in a good degree, will obviate both these objections. It has been prepared by Mr Edward L. White, and the selection of words and music is such as to secure for it, we trust, a favorable reception. The airs, both original and selected, are simple and pleasing, and adapted to the hymns found in Walker's Service Book, and Peabody's Hymn Book. Among the selection we notice the old favorites; such as, Watchman, Balerma, Laban, Wilmot, Hebron, Greenville, Yarmouth, America, &c., &c. In addition to these we have a few more popular airs adapted to devotional words, and suitable for special occasions, as Anniversaries, &c. Of these is Belknap, better known to our young friends as 'Sunrise;' and Caledonia, Bethlehem, Sunday School, and others, which under secular names have been and are considered as among the most popular airs for the young.

It was a pleasing circumstance to find many of these tunes bearing the names of our most respected Clergymen, thus associating in the youthful mind the purest sentiments of devotion with the names of the most valued among those placed over them as their spiritual guides. Some of the best original airs bear the names of Lothrop, Frothingham, Parkman, Gannett, Barrett, Gray, &c. It is a great convenience to Superintendents, Teachers and Pupils to have in so small a compass, and at so cheap a rate, a book which contains most, if not all the tunes which they are accustomed or will need to use. We hope they will give it the reception it deserves.

P.

RECENT PUBLICATION.

Reflections upon the Believer's Rest. A Sermon preached to the First Church, on March, 19, 1843, by its Minister, N. L. Frothingham,—by a Believer. Boston: James B. Dow, 1843. 8vo, pp. 40.

At least once in a year we are called upon to notice with restrained indignation, some poor and unworthy effort of one or another champion of orthodoxy, to insult our faith by wounding our feelings. Though we well know that all such efforts are deplored by every truly estimable member of orthodox communions, and would by no means allow them to lead us to depreciate the excellence and piety of those communions, yet we must confess that they give rise to estranged feelings, and excite the wrath of the natural man. One such effort was made in a book by an anonymous author, entitled 'My Progress through Error, &c.,' in which a professed convert from gross immoralities, described himself as having been converted from Unitarianism, and of course throwing back the odium of his wickedness upon our faith. Another such effort was made by the Rev. Nehemiah Adams, of this city, when left for a season by every gentle, humble, and proper Christian feeling and forgetting that he needed the charity which he denied to others, he presumed to charge upon those who have given all the proof of Love to Christ which he has given, all and more than all of the sin of which Judas was guilty.

Another such effort to insult and wound, and to prejudice the ignorant and low-minded, has been made by the author of the anonymous pamphlet, the title of which is given above. We must acquaint our readers that the Pastor of the First Church on the twenty-eighth anniversary of his ordination, preached a discourse containing brief allusions to matters of peculiar interest to his own congregation. It was addressed to those 'who have long been worshippers with this Christian Society, and some of whose tenderest remembrances are the same with (the Pastor's) his own.' He yielded reluctantly to their request that it might be printed for their use, because the short and rapid sketch made its statement of doctrines very imperfect. The discourse was printed, bearing on its title page the warning, 'Not Published.' A short time after its private circulation among those who from having in their minds some hundreds of discourses from the same pen, would know how to use it, the Editor of the 'Boston Notion,' without leave or license, set up the Discourse in type, and after printing a large edition of it, in advance of his day of publication, announced it in the list of contents of his forthcoming weekly paper. Being informed of the shameful impropriety of his proceeding, and of the disapprobation of the author of the discourse, he apologized in his daily paper, and regretting that the types had already done the mischief, he sent forth the forbidden pages. It is this Discourse, thus published, which 'a Believer'—*concealing the facts we have mentioned*, has presumed to treat as a public document, and to treat likewise, with a contempt and injustice most unworthy of one who claims to be a Christian. We did not feel at liberty to refer to the discourse in our own columns, because we perceived on its perusal that it implied that those who heard it, had heard much more from the same lips, that they could amplify its concise statements and fill out its brief allusions. The Reviewer takes two or three words of it at a time, and makes desperate efforts to exercise a poor sort of wit upon it. But we perceive a native humor has done as little for him as Gospel grace has. He chooses to regard a discourse thus feloniously obtained and unworthily used, as containing a Unitarian Creed, and expresses a great deal of affected horror at finding in it no mention of prayer. The Reviewer's creed may perhaps be nearer the truth than our own, but we must confess that he has accomplished very little towards recommending it to us, according to the spirit of the Savior's counsel, 'By their fruits ye shall know them.'

We have made particular mention of this matter, as it affords us an opportunity to express a piece of our minds. There is nothing that affords us greater pleasure than to peruse a fair criticism of our views by one who proves that his creed has christianized his own heart, but—those who are concerned may fill out the antithesis, and complete the sentence.

Reflections in retirement by the author of 'Pious Thoughts,' second edition. Boston: S. G. Simpkins, 21 Tremont Row. 1843.

This second edition of this little work is enlarged and improved. It is the production, as some of our readers know, of a lady, who for many years has been an invalid, and who has thus sought to make the dispensation which has shut her out from much enjoyment of life and many Christian privileges, profitable to others as well as herself. It is well adapted for distribution in Sunday Schools, and may be procured of the publisher, at a reasonable price.

SCHOOL FOR YOUNG LADIES.

Dr. C. Soule Cartee has opened a School at Charlestown for the reception of young ladies as boarding and day pupils. He has had many years of experience in the work of education, at Providence, and in Pennsylvania, and the testimonials to his success, and the references which he makes to well known individuals, are guarantees for his faithfulness to the interests of all who may confide children to his care. President Wayland, of Brown University, Geo. B. Emerson and Rev. Dr. Vinton, of Boston, Judge Fox and Hon. John Sergeant, of Pennsylvania, are among his references. We take pleasure in recommending Dr. Cartee's School to those who desire a suitable education for their children.

ORDINATION.

Mr. Samuel B. Cruft, of the Theological School, at Cambridge, has received and accepted a unanimous invitation from the worshippers in the First Church in Lexington to discharge among them the duties of the Christian Ministry, on an engagement for the present, of one year. The circumstances of the Parish, on account of embarrassments, connected with the possession of a fund, are such as preclude his being ordained in the church with full qualifications, as a permanent Pastor. Mr. Cruft will therefore receive

ordination as an Evangelist in Rev. Mr. Ellis' Church, Charlestown, on Monday, June 19th. A Council convened by letters missive from Mr. Cruft, will meet at the Boylston Chapel, on that day, at 3 o'clock, P. M., and the exercises in the Parish Church will commence at 4 o'clock. Sermon by Rev. E. S. Gannett.

*** The Members of the Boston Association of Ministers, whose regular meeting was to have been in Charlestown, June 12, are notified that the meeting is postponed to the 19th, and they are requested to assemble one hour earlier than the usual time, to engage in the exercises.

BOOK AND PAMPHLET SOCIETY.

The Annual meeting of the Book and Pamphlet Society was held at the Berry st. Vestry, on Tuesday evening last; when the following officers were chosen for the ensuing year.

Hon J. G. Rogers, *President,*
Lewis G. Pray, *Vice President,*
A. R. Sumner, *Treasurer,*
Geo. W. Bond, *Secretary.*

Directors were also chosen of one member from each of the Societies in the city who co-operate in the objects of this Association. By the report of the Treasurer, which was read and accepted, it appeared that the funds of the Society were in a favorable condition; and from the report of the Directors on the doings of the Society, it appeared that a large number of Books, Tracts and Pamphlets had been circulated during the year, to almost every class of persons, and to every quarter of the country. The Depository remains at the bookstore of S. G. Simpkins, Tremont Row, which is kept well supplied, and is freely opened to all who would know the truth, or would make it known to others.

*** The Convention of the Congregational Ministers of Massachusetts, will meet in the Common Pleas Court Room, Court Square, Boston, on Wednesday, May 31st, at 5 o'clock, P. M.

The Annual Sermon before the Convention, will be preached by Rev. Joseph Field, D. D., of Weston, on Thursday, June 1st, at 11 A. M., in Brattle Street Meeting house. After the sermon, a collection will be taken up in aid of the widows and children of deceased Congregational ministers.

N. Adams, *Scribe of Convention.*

SUNDAY SCHOOL SOCIETY.

There will be a public meeting of the Sunday School Society, at the Rev. Mr. Gannett's Church, on Wednesday evening next, May 31st.

ORDER OF SERVICES.

VOLUNTARY.
Chant by Children.
Prayer.
REPORT.
Singing by Children.

ADDRESSES.

The addresses will be interspersed with appropriate music by the pupils of several Sunday Schools.

Services will commence at 7 o'clock.—Parents and all interested in the religious education of the young are invited to attend,

*** Clergymen, Superintendents and Teachers of Sunday Schools, are invited to assemble in the Berry street Vestry, at half past 6 o'clock; to go from thence to the Church, where seats will be reserved for them. R. C. Waterston,
Corresponding Secretary.

SUNDAY SCHOOL AGENCY.

At a recent meeting of the Directors of the Sunday School Society, the following gentlemen were appointed Agents for visiting and addressing Sunday Schools for the ensuing year, viz., Rev. F. T. Gray, Rev. R. C. Waterston, Rev. A. B. Muzzy, J. F. Flagg, G. F. Thayer, R. W. Bayley, Isaiah Bangs, and Lewis G. Pray; and they respectfully give notice that they are ready to receive invitations from county Associations, Pastors and Superindents of Sunday Schools and to visit and perform such duty as may be required of them to promote the interest of these institutions.

Those who *invite* incur no expense but such as they may voluntarily assume.

A notice of at least one week should be given to the Agents before the time of the desired visit. Communications on the subject, to be addressed to Lewis G. Pray, 39 Allen Street.

*** The Massachusetts Bible Society will hold its annual meeting in the Central Church, Winter street, on Monday, the 29th inst., at 4 o'clock, P. M.; when the annual report will be read, and addresses made by gentlemen of this city and vicinity.

The meeting for business will be held in the upper Vestry of the house, at 3 o'clock, P. M.

G. W. Blagden, *Rec. Sec'y.*

AMERICAN PEACE SOCIETY.

The Anniversary Meeting of the American Peace Society, will be held at the Central Church in Winter Street, on Monday evening, May 29th, at half hast seven o'clock. A Report will be read and an Address delivered by Rev. Andrew P. Peabody of Portsmouth, N. H. The public are invited to attend. The meeting for business will be held at the same place, after the close of the public services.

FAIR AND TEA PARTY.

The Ladies of the First Congregational Parish in Fitzwilliam, N. H., will hold a Fair and Tea Party on the 7th of June next, near their Church, for the benefit of their Religious Society. The Fair will be opened for the sale of useful and fancy articles, at 11 o'clock, A. M. Tea at half past 2 o'clock, P. M.; at which their will be appropriate addresses and singing. Admission to the Fair, 12 1-2 cents; Tea 25 cents; children half price. At 4 o'clock, P. M., all the children who choose to do so, will take tea at second table, for 12 1-2 cents.

NOTICE.

The Religious Anniversaries will be closed with the celebration of the Lord's Supper at the Federal Street Church, on Thursday evening next. All clergymen and members of Churches are invited to be present and partake. It is expected that a Sermon will be preached appropriate to the occasion.

The services will commence at 7 1-2 o'clock.

NOTICE.

To many of our subscribers out of the city, we send bills in this week's paper, to which early attention is requested. A considerable portion of those indebted will have an opportunity of sending the amount by clergymen, or others of their acquaintance who may visit the city during the week of the Anniversaries.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

The Annual Meeting of the Massachusetts Congregational Charitable Society will be holden in Boston on Monday next, 29th instant, in Rev. Dr. Frothingham's Library at ten o'clock; to which the punctual attendance of the members is requested. Francis Parkman, *Secretary.*

NOTICE.

The Annual Meeting of 'The Society for Promoting Christian Knowledge, Piety, and Charity,' will be held in the Library of the Rev. Alexander Young, in Atkinson Street, on Tuesday next, the 30th inst., at eleven o'clock, in the forenoon.

F. W. P. Greenwood, *Secretary.*

CONCERT AT WARREN STREET CHAPEL.

A private Concert will be given at the Warren Street Chapel on Thursday evening, June 1st, at 8 o'clock. The clergy and other friends, will find tickets at Messrs, Crosby, and B. H. Greene, which they are respectfully invited to use.

MASSACHUSETTS COLONIZATION SOCIETY.

The Annual Meeting will be holden in the Central Church, in Winter street, on Wednesday, May 31, at 3 o'clock, P. M. Besides the usual exercises of an anniversary, the officers of the Society for the year ensuing are then to be elected.

Joseph Tracy, *Sec.*

*** Thursday, June 1st.—Prayer and Conference meeting at Ritchie Hall, corner of Washington Street and Temple avenue at 7 1-2 o'clock A. M. Clergy laity and ladies connected with Unitarian Societies are invited to attend.

RELIGIOUS ANNIVERSARIES.

We copy the following interesting notice, from the Monthly Miscellany for May.

ANNIVERSARY WEEK.

Our friends will bear in mind the approaching anniversaries, and we trust will show their interest in them by a general attendance. The week of their recurrence being determined by the old 'Election day,' which always came on the last Wednesday in May, they will this year fall upon the last days in May and the first in June. The meeting of the American Unitarian Association will be held on Tuesday evening, May 30, and of the Sunday School Society on Wednesday evening, May 31. The Berry Street Conference, on Wednesday, will doubtless afford a renewal of the pleasant discussions of previous years. The Collation, on Tuesday, may be anticipated as an occasion of even more enjoyment than on either of the last two years. The Committee appointed last year have made arrangements for an increased number of guests, and are taking measures to invite every Unitarian clergyman in the country, with his wife or daughter, (one lady to each gentleman,) to be present. Provision will be made for the *board* of all guests from the country, not otherwise accommodated, during Anniversary week, at the houses of gentlemen of our denomination, who ask the privilege of exercising this hospitality. Application may be made to the Secretary of the Committee, Wm. D. Coolidge, 17 Broad street, previously to Monday, the 29th of May, or to a member of the Committee who will be in attendance at W. Crosby & Co.'s bookstore, 118 Washington street, on Monday and Tuesday mornings, May 29 and 30, when and where tickets will be ready for delivery. Tickets will also be in readiness for clergymen and laymen of the city and elsewhere, on and after the 10th of May, and it is hoped that there will be a numerous attendance of our brethren, of town and country. The collation will be spread in the large hall over the Worcester Railroad Depot, opposite the United States Hotel, in Beach street.

Ministers' Collation.—We insert the following notice, at the request of the Committee appointed last year to make arrangements for the Collation the present year.

The Committee appointed by the company last year, to make arrangements for the meeting the present season, hereby respectfully and affectionately invite every clergyman of the Unitarian denomination in the United States, with his lady, and all from abroad who may be in the country at that time, to pass 'Anniversary Week' in this city; and especially, to be present at the collation to be served in the large Hall over the Worcester Railroad depot in Beach Street, on Tuesday, the 30th inst., at 2 o'clock precisely.

The Committee have the pleasure to add, that their city brethren have requested them to say that any clergyman from the country, with his lady, who may not have provided lodgings in the city, for the week, or any part of it, will be gladly received into their families. And all such are requested to give notice to the Secretary, of the fact, at as early a day as practicable, that the arrangements may be completed beforehand.

Tickets may be had of the Committee:

G. F. Thayer,	No.	12 Essex street.
R. M. Bayley,	"	14 Avon Place.
Jos. Eustis,	"	115 Washington st.
Chs. F. Adams,	"	23 Court st.
Francis Fisher,	"	23 Central wharf.
W. R. Sumner,	"	148 1-2 Wash. st.
F. C. Manning,	"	15 Central wharf.
Jn. Collamore, jr.	"	98 Washington st.
W. D. Coolidge,	"	17 Broad st.

Tickets may also be had of the Delegates from Societies not represented on the Committees:

John J. May,	No.	1 Broad, cor. of State st.
Wm. Thomas,	"	19 Long wharf.
Dan. Denny.	"	41 Kilby st.
David Paige,	"	53 Kilby st.
Eben'r. Dale,	"	103 Milk st.

Those who propose to be present at the collation are desired to secure their tickets early, as it is doubtful whether any will be for sale for many days after this week. An equal distribution of the tickets has been made to each Religious Society, so that all may have an opportunity to unite in this delightful festival.

W. D. Coolidge, *Secretary,*
No. 17 Broad st.
Boston, May 18th, 1343.

The Collation.—As many of our friends were unable to procure tickets for this Christian festival, the last year and the year before. To prevent a similar disappointment the Committee, the present year, again call the attention of those interested, to the fact, that the number of tickets is limited, by the capacity of the hall, far below the wants of our denomination in the city and neighborhood; consequently, some must again be disappointed. There are, however, a few tickets on sale still remaining in the hands of the Committee, who invite their brethren to make immediate application for them, if they would secure a participation in the enjoyments of this most agreeable occasion.

To prevent misapprehension, the Committee would state that each ticket admits *one* person of either sex, and gentlemen are at liberty to invite as many ladies as they have tickets for.

Tickets for the invited clergy and their ladies will be reserved for their use. [See advertisement.]

The Company are requested to assemble at 1 o'clock in the large hall over the Worcester depot, and to enter the hall at the east door on Lincoln street.

THE COLLATION.

We are pleased to learn that the committee of arrangements propose to waive the usual plan of engaging gentlemen beforehand to address the company on Tuesday. Of this we heartily approve, since it is impossible that, in such an assemblage of friends from every quarter of our land—of persons enjoying a common faith, and brought together by the attraction of Christian sympathy and love—there can be any lack of thought or sentiment, or any indisposition to pour out the feelings of the soul before this large circle of brethren and sisters. And with what superior interest and force will be the expression, when men speak *because they cannot refrain from it*; when the full spirit demands utterance, and it comes with all the fervor of spontaneous emotion, instead of being the result of elaborate preparation in the closet.

Doubtless, the principal difficulty to be apprehended in the case is, not, whether there will speakers enough be found, but whether there will *time* enough be found for the speakers.

DOMESTIC MISSIONS.

The undersigned in behalf of the Committee for procuring funds for Domestic Missionary and other purposes, acknowledges the receipt of the following contributions.

From Three Ladies in the country,	$20 00
From a member of Rev. Mr. Frothingham's Society, Boston,	10 00
From Rev. E. B. Hall, contributed in his Society in Providence,	165 00
From Rev C. T. Thayer, collected in his Society in Beverly,	65 00
From Rev. Mr. Richardson, collected in his Society in Hingham,	29 00
From Rev. Mr. Osgood, collected in his Society in Providence,	60 00
From the Ladies of Rev. Mr. Putnam's Society in Roxbury, the proceeds of their May Morning Breakfast and Fair, to aid in erecting a Church in Geneva, Ill.,	800 00
For Rev. Mr. Conant of Geneva, Ill.,	115 00—915 00
From Rev. Mr. Angier, collected in his Society in Milton,	25 00
	$1289 00

Stephen Fairbanks.

AMERICAN UNITARIAN ASSOCIATION.

The Annual Meeting of this Association will take place on Tuesday evening, May 30th. The meeting for business will be in the Berry street Vestry, at half past 6 o'clock. At the public meeting, which will be in the Federal street Church, at half past 7 o'clock, the Annual Report of the Executive Committee will be read by the General Secretary, and a discourse will be delivered by Rev. Geo. Putnam, of Roxbury.

The Annual Meeting of the Council of the Association will be on Thursday, the 1st of June, in the Berry street Vestry, at 4 o'clock, P. M.

C. Briggs, *Gen. Sec. A. U. A.*

BERRY STREET CONFERENCE.

The Conference will meet at the Supreme Court Room in the New Court House, Court Street, on Wednesday morning next, at 8 o'clock.

Chandler Robbins, *Scribe.*

MASS. EVANGELICAL MISSIONARY SOCIETY.

This Society will meet at the Berry Street Vestry, on Thursday morning next, at 10 1-2 o'clock. The Trustees will meet at the same place at 10.

Chandler Robbins, *Secretary.*

OBITUARY.

For the Register and Observer.

MRS. HARRIET ELIZABETH BACON.

Deceased in Waltham, on the 8th inst., Mrs. Harriet Elizabeth, wife of Francis W. Bacon, and daughter of Thomas R. Plympton, Esq. aged 28.

Perhaps it may be too frequently the case, that when near and dear friends are called from among us by death, that our strong feelings of sympathy with the friends of the departed, from great regard for the virtues and worth of the deceased friend, may in some instances prompt the pen to eulogize the character beyond its merits; but it seems to me there is no danger of falling into that error in the present case, for the writer was well acquainted with Mrs. Bacon, and the amiable character which she sustained, and the pure Christian virtues which she inculcated, and disseminated in all the relations of her life, as a child, a wife and a mother, were so bautiful and exemplary, breathing the true spirit of Christian love and devotion, that there can be no danger of error in recommending her example for meditation. She was a pious Christian, in the full meaning of the term, a lover of the church, its rites and ceremonies, a child of God, a disciple of Christ, a full believer in the Gospel. Those who had the pleasure of her acquaintance will long cherish her memory, and the happy expression of her countenance and the sweet smile which always played upon her lips, the index of her Christian heart and of the purity of her soul, will make her memory delightful, and impart a charm which will tend to lead others to virtue, to piety and to God.

In her last moments she implored and invited, most fervently, those who were at her bedside, including her affectionate father and mother, husband, sister and brother, to meet her in heaven; where without doubt, she is now rejoicing in the realization of all the promises held out by her Christian belief, which she seemed, as it were to see and feel, even before the last flickering spark of life had left her mortal remains. How beautiful to witness the death of a Christian, whose faith like hers, gives assurance that death is only the commencement of eternal, in sweet communion with God and Christ.

F.

GENERAL INTELLIGENCE.

NEW YORK ANNIVERSARIES.

In our last paper, through the favor of a correspondent who was present, we made a brief reference to the late New York Anniversaries. It is our wish, as we have opportunity, to give an account somewhat more particular and statistical.

American Bible Society.—The 27th anniversary of this Society was held on the 11th at the Broadway Tabernacle. In the absence of the President, Hon. John Cotton Smith, a communication was read from him, in which a just tribute of respect was paid to two of the Vice-Presidents, deceased, the late Hon. Peter A. Jay, and Hon. Francis S. Key.

Receipts.—During the last year 28 life directors and 449 life members have been added. Fifty nine new auxiliaries have been added. The amount of receipts was $126,448,78.

Printing.—The Society has printed, during the year 92,000 English Bibles; 120,000 English Testaments; 8000 French do; 4000 German do; 4000 modern Greek do; besides its expenditures for printing done abroad, which have amounted to about $18,000.

Issues of Books.—The Society has issued during the year, 215,605 copies of Bibles and Testaments, in nineteen different tongues.

Library.—In the Library of the Society is a collection of rare Bibles and books, pertaining to versions, interpretations, &c. To this collection there have been added this year 160 copies, mostly as donations. Among these was a folio volume in ancient Syriac, of great antiquity from Dr. Grant, one of the Nestorian Missionaries.

Bible for the Blind.—The whole Bible has been stereotyped in raised letters for the blind, under the direction of Dr. Samuel G. Howe.

Semi-annual Meeting.—To awaken new interest in the cause of the bible, it is determined to hold a semi-annual meeting or Bible Convention, at Cincinnati, Ohio, October next.

Bible.—Mr. Borrow, in his 'Bible in Spain,' says that not five in one hundred of the people of Spain, knew that such a book as the New Testament existed! Spain, it will be recollected, is a thoroughly Catholic nation, and is the very best specimen of the real results of the Roman Catholic religion. May we be permitted to ask, if that can be the religion of the Bible, which studiously keeps people in ignorance of the Bible?—*Z. Herald.*

Romanism in Washington City.—A letter writer of Washington city, for the New York Observer, states that the Papists are busy with schools for children, and their hearts warm with the *most* devoted charity to the children of *Protestant parents.* They have erected a large edifice in the 'court end of the town,' in full view of the Presidential mansion, surmounting the cornice with a gilded cross. One half of the new congregation which they have formed there within three or four years, they boast as obtained from the ranks of Protestants.

American Tract Society.—The eighteenth anniversary was held at the Tabernacle on Wednesday morning, the President Theodore Frelinghuysen, in the chair. The annual report was read by W. A. Hallock the Secretary.

The receipts of the year have been $96,240,53, exceeding those of the last year. Fifteen thousand dollars have been remitted to foreign lands; and the gratuitous distributions, chiefly in our own country, amount to $12,454,97, or 18,682,456 pages, of which nearly 6,000,000 pages have been circulated by the society's colporteurs and agents. Whole amount circulated during the year, 80,806,460 pages, including 157,478 vols. The society's operations for the destitute of our own country and in foreign lands are efficient and full of interest.

At the west the Society has supplied all denominations with the Scriptures. During the past year, 27 colporteurs have been employed in 15 of the 22 states within the limits of the society. In some parts of the South and West there is a great destitution of the Bible. In some places even professors of religion have been found without a Bible.

Brig Somers.—This national vessel will shortly sail from Norfolk to Savannah, and be placed at the disposal of the collector of the port. After performing this service, the Somers will form part of the Home Squadron, and proceed on a cruise to the West Indies.

Runaway Slaves.—The Chicago Express of the 28th, says, that twelve runaway slaves arrived in Detroit from St Louis, on Saturday previous, and crossed the river to Canada. Two women were among them.

Post Officers.—In a conversation with the Hon Charles A. Wickliffe, Postmaster General, on the 3d of July last, in his office at Washington, he assured us that wherever a Post Office was kept in a store or place where tipplers were furnished with intoxicating drinks and were allowed to loiter about the store to the annoyance of ladies and others who might wish to visit the office, to mail or to receive letters, it would be deemed by the Department its duty to remove the keeper of such Post Office from office.—*N. H. Courier.*

Exhibition of Drawings.—The exhibition of drawings by the apprentices of the members of the Massachusetts Charitable Mechanic Association, will be free to the public next week, at the Academy of Mr Durivage, their instructor, in Summer street. The Courier, of this morning, in reference to these specimens, observes, 'We hazard nothing in saying that a more excellent specimen of the talents and taste of young mechanics cannot be produced in any other city in the world.'

Cotton Domestics.—We find the following paragraph in the New-Haven Herald of Friday:—

The great cotton manufactories of Lowell and other parts of New-England have sold out their heavy stocks, slick and clean, and are now working on contracts. A gentleman who was in Boston on Tuesday was unable to buy a bale of sheeting of the make of either of the several factories whose goods have heretofore been lying piled up. The goods have recently paid well, wherever they have been shipped, exciting a demand which has swept the market. A comparison of the cash price of the lower grades of cotton cloths at Boston and Manchester, proves that prices are now from ten to twenty per cent cheaper on this side than on the other; so that the Bostonians have actually made shipments to Liverpool, with orders to pay the duty, which is but ten per cent, and forwarded the goods to Manchester for sale.

The New York Journal of Commerce says, it is estimated that within ninety days, not less than forty thousand packages of domestic cotton manufactures have been exported from this country to almost all parts of the world. The value is perhaps fifty dollars a package, or two millions of dollars in the aggregate.—*Transcript.*

It takes two to make a Slander.—'My dear friend, that woman has been talking about you so again! She has been telling the awfulest lies you ever heard; why she railed away at you a whole hour!'

'And you heard it all, did you?'

'Yes.'

'Well after this, just bear in mind that it takes two to make a slander—one to tell it, and one to listen to it.'

FOREIGN ITEMS.

Marquesas Islands.—We regret to state, that very melancholy intelligence has just been brought to this country from the new French settlement in the Pacific, by a merchant vessel, the Sarah Ann Schooner, which left Otaheite on the 23d of October. It appears that the French Governor of the Marquesas, with fourteen attendants, had been on a visit to the native King, Nicahevar, where they had been hospitably entertained, and, suspecting no danger, they left his residence to return to the French station, without, probably, taking proper precaution against the treachery of the natives. They were attacked on the way, and the Governor, and fourteen persons were killed. This unfortunate event proves the unfriendly disposition of the natives; but what will it avail them? The French Government will instantly send out a sufficient force to crush all opposition.

France and Free-Trade.—The *Journal des Debats* states that a sudden panic has seized the agriculturalists of Britany, in consequence of the arrival at Morlaix of a vessel from the United States laden with butter, salt meat, clover, and other seeds, which notwithstanding the heavy import duty to which those articles are subject, have been sold at a cheaper rate than those produced in France. 'The consequence has been,' says the *Debats,* 'that a cry has been raised for a prohibitive duty. It is necessary that we should repress those demands for commercial restriction which have lately gained ground, otherwise we shall arrive at a state of absolute commercial isolation, and by degrees we shall be induced to re-establish the custom's lines of the ancient *regime* between the different centres of production, to prevent the accidental fall of prices in one department acting upon the neighboring towns.'

Picture of the Church of England.—Fifteen thousand clergy, trained in the most exclusive spirit, at universities where subserviency to rank is not only taught but practised—receiving each his appointment to a living from the hands of a landowning patron, or, what is much to the same purpose, from those of a bishop, or the canon—looking to the same source for future preferment—dependent for intercourse with aristocratic society, upon the good will of the neighboring squire—sympathising with all the sectional feelings of the order, as being themselves members of a privileged class—wielding, to appearance, the dreadful sanctions of religion—almoners, usually, of parochial funds and the great man's bounty—conduits through which may flow to brewing tradesmen the custom of the rich—having access to every house; able to assume an air of authority; and in virtue of their office, to work upon religious fears and afflictions. Fifteen thousand clergy thus dependent on the one hand, and powerful on the other—to the aristocracy pledged servants, to their own flocks supreme dictators—stationed at convenient intervals over the length and breadth of the land, and thus coming in contact with society at all points—could mechanism more fatal to religion, or more serviceable to the interests of the upper classes, be framed or put together?—*York Courant.*

MARRIAGES.

In this city, May 24th, by the Rev E. S. Gannett, at the Federal St. Church, Rev Samuel Osgood of Providence, R. I, to Miss Ellen H. Murdock, daughter of the late George Murdock, of Boston.

On Sunday evening, Mr. David Robinson, to Miss Jerusha Davis, both of Boston.

DEATHS.

In this city, 22d inst. of consumption, Willard N. Fisher, Jr. eldest son of Mr. W. N. Fisher, 20.

In Roxbury, 22d inst. Mrs Ann Wyman, widow of the late Rufus Wyman, M. D. 59.

In Chelsea, 22d inst. Mrs Rebecca, widow of the late Capt John Goddard, 70.

In Watertown, April 23d, Mr. William Brigham, aged 33 years

In Medfield, 17th inst, very suddenly, Mrs Diantha P., wife of Rev Charles Robinson, 39.

At the Island of Curacoa, on the 19th of February last, Mr. Henry Leeds, of the house of Nesmith, Leeds, & Co. of New York.

CLASSICAL STUDIES, &c.—Just published and now for sale by GOULD KENDALL & LINCOLN, a work on Classical Education, entitled 'Classical Studies: Essays on Ancient Literature and Art.' With the Biography and correspondence of eminent Philologists.

By Barnas Sears,—President of Newton Theological Institution. B. B. Edwards, Professor in Andover Theological Seminary. C. C. Felton, Professor in Harvard University.
m27 59 Washington st.

ANNIVERSARY CARD FOR THE CLERGY. CROSBY & CO. will have their Card of the meetings during Anniversary Week, ready for distribution as usual on Monday morning.

☞ The clergy are also respectfully informed that they will find the city newspapers, conveniences for writing, &c. at the room in the rear of their store, which is at their service during the week.

*** A gentleman will be in attendance on Monday and Tuesday mornings, to furnish clergymen with tickets to the Collation. 118 Washington st.
m27

THE CHRISTIAN PATRIARCH—A Memoir of Deacon John Whitman; who died at East Bridgewater, Mass. July, 1842, at the advanced age of one hundred and seven years and three mos., with a Portrait, by Rev. Jason Whitman, pastor of the second Unitarian Society, Portland, Me.

Just published, by WM. CROSBY & CO, 118 Washington st. m27

WINDLASS BEDSTEADS,
AND ORNAMENTAL FURNITURE.

A GENERAL ASSORTMENT OF SWELLED BEAM WINDLASS BEDSTEADS,

Constan ly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered.
m27

FRENCH SHOES!—Just imported from the manufacturer (Este) a beautiful assortment of French Shoes, for sale at T. H. BELL'S, 155 Washington st. m27

KID GLOVES cleaned to look equal to New—THEO. H. BELL has been appointed Agent for cleansing Kid Gloves of all colors. Also, blond lace, white satin Shoes, embroidered Belts, &c.—Those who wish to study economy in these 'Hard Times,' will find here a good chance. All articles returned in a fortnight, 155 Washington st. For cleansing long gloves, 20 cents; short gloves, 14 cents. m27

WHITTIER'S NEW VOL. OF POEMS—Days of My Home, and other poems—this day published at TICKNOR'S. m27

PIERPONT'S ANTI-SLAVERY POEMS.—Just published, by OLIVER JOHNSON, in a neat pamphlet of 64 pages, the Anti-Slavery Poems, of the Rev. JOHN PIERPONT, complete.—Price 18 3-4 cents. For sale at James Munroe & Co.'s, and at 25 Cornhill. m27

THE SUBSCRIBERS take the liberty of addressing the Protestant Clergy and active Laity of the country, with a view of seeking their co-operation in extending the circulation of the following periodical publications, viz:

The Select Library of Religious Literature.

The sixth number of the Library—now in preparation—will contain the commencement of that masterly work, entitled the History of the Inquisition, by Don Juan Antonio Llorente, Secretary of the Tribunal of Madrid.

The second Publication to which we would respectfully solicit attention, is, The Biblical Cabinet. The first number will be issued forthwith, commencing with Neander's History of the Christian Religion during the first three centuries.

D'Aubigne's History of the Reformation in Germany and Switzerland.

Also, the Bible in Spain; The Gypsies of Spain.
SAXTON, PEIRCE & CO,
m27 133 Washington st.

ANNIVERSARY WEEK—For sale at TICKNOR'S Books ore, corner of Washington and School sts., a large assortment of popular Theological, Medical and Miscellaneous Publications, including all the cheap editions of the day, which are offered at the lowest prices wholesale and retail.
m27

LATE WORKS—Stephens Travels in Yucatan; Dr. Olins Travels in the East; Classical Studies, by Prof. Sears, Felton and Edwards; Golden Gems, by Rev. J. Havel; Home, translated by Mary Howitt; The History of Congress—for sale at TICKNOR'S. m27

SABBATH SCHOOL REPOSITORY, 118 Washington st.

The subscribers would respectfully call the attention of Clergymen and others to their collection of BOOKS FOR SABBATH SCHOOL LIBRARIES, to which, during the past year, they have been making additions of those suitable, intending that their assortment shall embrace all both old and new, that are found upon examination to be proper for the purpose.

The following are among the new Books that have been added since the last 'Anniversary Week, which will be furnished on the best terms, as well as the publications of previous years:

Marco Paul's Travels, by Abbott.
Young Islanders; Tales of Illustrious Children.
Quentin Harewood; Three Months at Sea.
Rollo Philosophy, 4 vols; Parley's Young American; Moral Tales for the Young.
Merry's Moral Tales; Law of Kindness.
Masterman Ready, 3 parts; Arthur's Story Book.
Sketches for my Children; Useful Stories.
Golden Vase; First Impressions.
Benevolent Merchant; Annie Moore.
A Kiss for a Blow; Dick the Pony.
The Widow's Son; Rocky Island.
Facts not Fable; Old Ironsides.
Ahnomuc; Young Rover.
Book of Nature Laid Open; Infantine Knowledge.
Thoughts on Spiritual Subjects; Reflections in Retirement.
D'Aubigne's Reformation; Little Coin Much Care.
Work and Wages; Biograpical Stories.
Boy's and Girl's Magazine; Emma, or the Lost Found.
The Lost Sister of Wyoming; Clouds and Sunshine.
Library for my Young Countrymen; John Smith.
Henry Hudson; Dawnings of Genius.
Charles Morton; Land without the Sabbath.
Paul Percival; Paraphrase of the Lord's Prayer.
The Flower People; Fenelon; Mary's Choice.
Persevere and you must Succeed.
Poems for Little Folks; Little Gift.
Little Keepsake; Willy the Wanderer.
Youth's Plutarch; The Mayflower.
Thoughts for the Thoughtful, Uncas and Miantonomoh.
The Great Secret; Charles Morton.
The Young Mechanic; On Board and On Shore.
Backbiting; Science of Common Things.
Conquest and Self Conquest; Child's Scrap Book.
Rollo Picture Book; Child's Picture Gallery.
Parley's Young American; Rosebud Wreath.
Little Stories for Little People; Stories about Poland.
Life of Deacon John Whitman.

MANUALS FOR SABBATH SCHOOLS.

All the Manuals used in our Sabbath Schools constantly on hand by the dozen or single copy. The following are among the most approved:

Allen's Questions, parts 1, 2 and 3; do. on Genesis; Worcester, Geneva, Channing's and Carpenter's Catechisms; First Book for Sunday Schools; Teacher's and Scholar's Text Book; Fox's Ministry of Christ, with Questions; Bible Biography; Scripture Truths, in Questions and Answers; Portsmouth Sunday School Hymn Book; Fox's Hints to Sunday School Teachers; do. Sunday School Prayer Book; Todd's Sunday School Teacher; Walker's Service Book; Catechism in Verse; Livermore's Commentary, vols 1 and 2, &c. &c.

NEW SINGING BOOK FOR SABBATH SCHOOLS.

The Sunday School Singing Book; being a collection of Hymns with appropriate Music, original and selected, designed expressly for the use of Sabbath Schools.

The subscribers respectfully request those purchasing Sunday School Books to call and examine their assortment. Making this a chief branch of their business they will supply purchasers upon the best terms, and send books at any time for examination, receiving back any that are not approved of.

W. C. & CO. also supply all the publications of our denomination. Orders from clergymen and others solicited. WM. CROSBY & CO,
m13 118 Washington st.

BIBLE CALENDER.—Being an arrangement of chapters for the daily reading of the Old and New Testament. The plan on which the division is made, is preferable to reading in course, as it keeps up a proper proportion between the devotional, historical and doctrinal parts of the word of God. For sale by CROSBY & CO., B. H. GREENE, S. G. SIMPKINS. m27

LIBERAL PREACHER.

WILL be published at the office of the Christian Register, and at the Bookstores during the first week in June, Nos. 9, 10, 11 and 12 of the Liberal Preacher, Vol. X., (Vol. VI., New Series) with title page and contents.

The above numbers will be stitched under one cover, and will be accompanied by a complete index.

1st, To the names of Authors.

2d, To the topics of Discourses.

Subscribers, who are omitted in the distribution, may obtain their numbers, at the office of the Christian Register, No. 19 Water street, where complete sets of the work will be for sale. may 27

SERMON ON TRANSCENDENTALISM.—A Sermon on Transcendentalism as contained in a Book entitled, A discourse on matters pertaining to Religion—preached at Raynham on Fast day April 6, 1843. By Simeon Doggett pastor of the Second Congregational Church of Raynham. For sale at CROSBY & CO., B. H. GREENE, and at S. G. SIMPKINS. may 27

SCHOOL FOR YOUNG LADIES.

A GENTLEMAN, having a pleasant and healthy location, within about twenty minutes ride of the center of one of our pleasantest county towns, would receive into his family several Misses, to be instructed in studies suited to their years, by a young lady residing in his family, well qualified for the duty. Every proper attention will be given to the health and manners, as well as to the moral culture and discipline of the pupils. Inquire at this office. m27

JUST PUBLISHED, at the office of the American Unitarian Association, 134 Washington st., a Tract, entitled 'What Thinkest Thou?' or Ten Questions Answered, by Rev. Samuel Barrett. m27

CHEAP
CARPETS.

HENRY PETTES & CO. solicit the attention of Purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the corner of Washington and Summer Streets, Boston—where may be found a very excellent quality of All-Wool Carpets, new patterns and handsome colors, 62 1-2 and 75 cents per yard. In particular, a variety of very choice small patterns, designed for

CHURCH CARPETS.

☞ New Brussels Carpets, at $1 50.

Painted Carpets of all sizes.

☞ The whole Stock consists of upwards of

20,000 YARDS,

And will be sold at Auction Prices.

SPECIAL NOTICE.

THE SUBSCRIBERS takes this method to inform their Friends and Customers, that, in addition to all their former business, they have made arrangements to engage extensively in the CLOTH Trade; and, in order to conduct it to the best possible advantage, have secured the services of an able and efficient Agent, whose business it is to give constant personal attention to the purchase of

BROADCLOTHS & CASSIMERES,
AT THE
NEW YORK AUCTIONS.

This Gentleman has been engaged in this Trade for many years; has visited, personally, all the different Factories in
ENGLAND, FRANCE AND GERMANY,
and become intimately acquainted with all the various Styles and Mode of Manufacture.

With these advantages, and coming into the Market in its present depressed state, they will be able to offer to purchasers an assortment of the very best description of Cloths, Cassimeres, Satinets, Veatings, and Summer Stuffs, at

LOWER PRICES
than ever offered before in Boston, viz:—

American Broadcloths	from	150 to 250
English do.	from	250 to 400
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Cassimeres & Doeskins	from	55 to 150
Superfine do. do.	from	150 to 225

Every description of Dry Goods constantly for Sale, at Wholesale or Retail, at very low prices, at

HENRY PETTES & CO.'S,
Four Story Brick Warehouse, at the corner of Washington and Summer Streets,
BOSTON.

April 29, 1843.

EXTENSIVE
RETAIL DRY GOODS
WAREHOUSE.

THE SUBSCRIBERS earnestly solicit the attention of Purchasers to their large and valuable Stock of Rich Dress Silks, Cashmere Shawls, and other Fashionable Dry Goods, now open for the spring Trade. To attempt to describe these articles in an advertisement, would be useless, and superfluous to those who have ever visited our Extensive Warehouse. To those who have not, we can say, that it is much the largest of the kind in New England—occupying four spacious floors of the large building at the corner of Summer street,

The plan of the business is, to combine all its branches in one great establishment—and, by this means, to secure to our customers all the advantages that can be gained by making our purchases in large quantities, and at low prices; and also, by an increase in the amount of Sales, to be able to reduce the profit—and thus to sell the

BEST GOODS AT THE LOWEST POSSIBLE PRICES.

With these views, they now offer a complete assortment of Rich Silks, Fashionable Shawls, and other Foreign Dry Goods, Low-priced Prints, Mousselin de Laines, and American Goods, Carpets of all kinds, Painted Carpets, Broadcloths, Cassimeres, and Vestings. The amount of the whole exceeds

100,000 DOLLARS,

and every article will be sold at so low a price, as to give entire satisfaction to the purchaser, and realize the motto of

Large Sales at a Small Profit.

HENRY PETTES & CO.,
No. 224 Washington st., Boston.
May 6, 1843.

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Tuesday, May 30. Tuition in English, $4.—Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 10 years, with increasing patronage.

S. P. BUCKLIN,
B. W. HILDRETH, } Com. of Trustees.
S. R. PHELPS.
May., 1843. 3w

WARE'S DISCOURSES on the offices and character of

MISCELLANEOUS.

SIR JAMES GRAHAM'S FACTORY AND EDUCATION BILL.

Meeting of Unitarians.

At twelve o'clock on Thursday, a meeting of the Unitarians of Liverpool and the neighborhood was held in Paradise street Chapel, 'for the purpose,' as expressed in the announcement, 'of taking into consideration those clauses of the bill now before Parliament which are supposed to be unfavorable to civil and religious liberty, and adopting such measures as are thought proper under the circumstances.' The attendance, though not numerous, was highly respectable, and there were a number of ladies amongst the audience. On the motion of the Rev. J. Martineau, Thomas Thornely, Esq., M.P., was unanimously called upon to preside.

The Chairman, in an able and energetic address, alluded to the lamentable state of ignorance prevailing in the country, which he attributed partly to a deficiency of the means of education, arising from want of employment, occasioned by restrictions on commerce. He then adverted to the various remedies which were proposed, and said he had never witnessed any mode of education which he thought so well adapted to the wants of the people as the education in the Corporation Schools of Liverpool, after these schools came into the hands of the Town Council elected under the Municipal Reform Act. It was a delightful circumstance attending the education of the poor of Liverpool, that they were assembled together under one roof. Children of the Church of England, children of the various classes into which Protestant Dissenters were divided, and children of Roman Catholic parents there assembled, and were taught the great Christian precept, that they should love one another. (Hear, hear, hear!) With respect to Sir James Graham's Factory Bill, which was now before Parliament, and to consider which that meeting was held, he (the Chairman) must say, that, of all the plans suggested, that appeared to be the most objectionable. He then pointed out the most objectionable provisions of the bill, and, in conclusion, said that, in every part of the country, the people were alive to this great question; and he sincerely hoped that they would enable the Liberal members of Parliament either to cause the rejection of this measure, and the substitution of a better system, or such a modification of this bill as might conduce to the best interests of the country. (Applause.)

R. V. Yates, Esq., proposed the first resolution, expressing the zeal they felt in the cause of public education. He supported it in an eloquent address, in the course of which he spoke in the highest terms of the Corporation Schools under the late system. When Sir James Graham first announced that Government had something in view approaching to national education, they expected it would be truly national, and suited to the wants of the persons invited to share it. It was introduced by the sound of trumpets as a measure of liberality; but what were their fears when they found what was the nature of its real provisions! It became them, as friends of civil and religious liberty, to resist those clauses that bore so hardly on them with the utmost energy in their power. Mr. Yates concluded by moving the resolution.

Thomas Holt, Esq., seconded the resolution, which was carried unanimously.

The Rev. James Martineau said that, the first resolution having affirmed the zeal which they felt in the cause of public education, the second proceeded to state what they required as essential conditions of any method of education which was to be supported and propounded by the Government. Having read the resolution, he said he felt some difficulty in adverting to it, without mixing it up, in some degree, with different clauses of the bill, which he was in duty bound to leave to the proposer of the third resolution. He should, perhaps, steer clear of the danger by simply stating the fact, that the bill now before Parliament proposed, not to withdraw immediately and directly a portion of the wages of the child for its education, but it stopped the wages before they were paid, and made the employer responsible, not the parent. The money was stopped on the way; the parent never saw it. In the next place, it ought to be known that education, either in the schools to be created by this bill, or in certain other schools recognized in the bill, was made the condition for a child earning its daily bread. (Hear, hear!) No child was to be received within the doors of a factory, to labor in that factory, unless it presented a certificate of having received instruction in certain specified schools. (Hear, hear!) Those specified schools were of a very limited order, excluding the great mass of the schools supported by the voluntary benevolence of various classes of Dissenters, and by individual friends of education, who did not associate themselves together as members of any particular religious class whatever. In the next place, there was to be, in the schools created by this bill, not only daily instruction in the authorized version of the Scriptures, thus entirely excluding the Roman Catholics, but also in the Liturgy and the Catechism of the Church of England; and, though the children of Dissenters were allowed to be exempted on the statement of conscientious objections, they were not allowed to receive corresponding instruction from ministers of their own persuasion, or to go elsewhere; but the time claimed for religious instruction in the doctrines of the Church of England was claimed for secular instruction only with respect to all the other scholars. (Hear, hear!) He contended that no bill restricting parental authority, the right of labor, and the efforts of voluntary benevolence, deferring all to the religion of the Established Church, ought to be made the law of the land. For his own part, he was quite prepared to say, that, though the state might justly and rightly promote and increase the amount of education amongst the people, the state would do wrong to take that education entirely out of the free will of the parent, and make it compulsory, without his having the ability to act at all in the matter. It would be admitted, that a large portion of human obligations ought to be left to individual conscience, and that the larger the portion of such obligations they dared to intrust to individual conscience, and with safety, the better, and the nobler would be the state of society; and, on the other hand, that duty enforced by law was but too apt to lose its moral character, and, when influenced only by hope or fear, ceased to have an elevating and ennobling influence on individual and national character. (Hear, hear!) One great cause of the especial force of character which the English people were known to possess, and of a great proportion of the power and grandeur of the British nation, was the great scope allowed to individual action by the usages and legislation of the country. In no other country in the old world had there been so little meddling with individuals. The affairs of morality and religion had been much left to individual guidance, and the consequence was, that self-dependance and manliness of character which had rendered Englishmen famous throughout the world. (Hear, hear!) Of course, there were risks of proceeding in an ill direction, but it was better to incur those risks than, on the other hand, to get into a kind of drill system, putting all into the hands of the supreme and governing power to model as it would. (Hear, hear!) That was the evil which was to be guarded against in this bill, which put out of the way every thing like individual liberty far more effectually than by a direct enactment. The principle of this bill was force. It took the child from the parent, and insisted on that child being educated; it stopped a portion of the wages of the child; it took a per centage for the purpose of paying for the education. With what consistency, then, could they say that the parent did not consider the education of his child his own business, when they took it from him? They could not blame him, if he considered it provided for by others, and no longer cared for the moral and intellectual education of his own child. If he had no conscience about the matter, he would soon learn to look on the school as a means of stopping part of his wages, and he would thus become an enemy of a system, the professed object of which was to benefit his own family; whilst, if he had a conscience, he would feel insulted and degraded by being told that he was not to be trusted to educate his own child; and such a system would only tend to produce a slavish population, without any proper idea of the duties of a citizen or the virtues of a Christian. (Hear, hear!) If it were said, 'This is all very well, but parents do not educate their children; at all events, we make that sure,' he replied that they had given the poor parents no fair trial; they had restricted their field of employment, and their natural command of the means of bringing up their families; they had not brought education to their doors. (Hear, hear!) Before resorting to compulsory education, they ought to bring education to every man's door, and they ought increase his field of employment, so that he might command the wages which would make it easy for him to pay for education. (Hear, hear!) With respect to the natural rights of labor, which was here limited by texts, he was prepared to say that the state was going out of its province; that it had no right to stand between the employer and the employed, to prevent men from meeting together and making mutual contracts, unless certain education was given. (Hear, hear!) There were two classes of rights, natural rights and social or political rights. The natural rights of man, such as those which related to his position towards his own family, would have existed if no government had ever been created; and there were also franchises or political rights which were the distinct and special creation of the state and the law. He should say, that the state had a fair right to dispose of the latter as, in its wisdom, it thought fit. The state might say, 'We will give the franchise to this person, for he is qualified to receive it;' it might say, 'We will not give the franchise to this person, for he is not qualified to receive it;' but with the rights of families and the rights of labor the state had no right whatever to interfere, making their enjoyment depend on certain arbitrary conditions fixed by itself. Education might fairly be made a pre-requisite for employment in the church, the army, or the navy, or a place in the customs: education might fairly be made a condition for entering into an apprenticeship, so long as certain political advantages were attached to apprenticeship: education might fairly be made a pre-requisite for the enjoyment of the franchise: in these cases he would not complain of state interferences; but he contended, that the state had no right whatever to say that the child should not use its limbs to earn its daily bread, unless there was a certain quantity of education in its mind. (Hear, hear!) If this act passed, requiring that a child should learn its A B C in certain schools, before it was employed in a factory, might they not next year raise the qualification and say, 'Go to a higher description of school?' Might they not go on increasing their unreasonable and tyrannical demand, until they forbade to ignorance the right of obtaining daily bread, until they refused the protection of the law to ignorance; together with the thousand advantages which the state had under its own control? (Hear, hear, hear!) This appeared to him a most objectionable principle of legislation. The old principle of legislation was simply prohibitive: it prevented evil, rather than prescribed the positive course of action for any individual man to take: the law left him at liberty to do certain things, and prohibited others: the law said, 'You shall not rob your neighbor's house;' but it was a very different thing when the law said, not only 'You shall not leave your child uneducated,' but 'You shall educate him in a particular way; you shall send him to a particular school; and, what is more, you shall not educate him yourself.' (Hear, hear!) In these factory districts accidents very often happened with machinery. Now, suppose a man unfortunately got his arm entangled in the machinery: he was maimed for life: he could not earn the daily bread of his family: but he could read, he could write, he could teach others, and he wished thus to obtain a livelihood, but this bill rendered it impossible for him to do so: it forbade him even to educate his own children. (Hear, hear!) The bill required the children to go to the factory schools: the poor man was thus deprived of the means of obtaining a livelihood; and this would be a case by no means unfrequent in the factory districts. (Hear, hear!) The resolution declared, that voluntary benevolence ought not to be interfered with in a law prescribing general education. He looked with great jealousy to the system of drill education subject to the Established Church. With all the blunders and faults of the present system, though the Sunday schools were miserably deficient, and only one-seventh of what was wanted, still there was something sound and healthy about them: instruction was given by the people's friends, and by those who sympathized with them; and, in the conduct of these gratuitous instructors, there was a humane, manly, and moral dignity, which was in vain looked for in hired instructors, whether the clergyman of the parish, or the schoolmaster appointed by the bishop. (Hear, hear!) One of the insidious designs of this bill was the annihilation of all these schools, from the apprehension that the desire for self-government and public liberty was spreading too rapidly, in consequence of the sympathy now existing between the educators and the educated. (Hear, hear!) As to the exclusive teaching of the religion of the Established Church in these schools, he thought that, if the state were really in earnest in the desire to give religious instruction to the people, it would by no means have resorted to the enactments of the bill: it would have furnished the means of instruction, without cavilling about particular forms of doctrine; but, instead of this, the bill showed the utmost jealousy of any but one particular form, and, knowing what was the effect in the national schools of the teaching of the Liturgy, he could scarcely give credit for sincerity to those who proposed this as a system of religious instruction for the people. (Hear, hear!) If any portion of the national mind ought to be left entirely free, it was religion, for religion was of no value, excepting for its sincerity, its intensity, and its fervor. Whenever it was enforced,—whenever it was made a matter of self-sacrifice, then it ceased to produce the effects which it ought to produce on the national mind. (Hear, hear!) He looked with no feeling of sectarian jealousy to any struggle between Conformists and Nonconformists, which could show the greatest numbers; he cared little about it: but he was persuaded there could be no valuable use of the religious principle in the human mind, unless that principle were left to its free, untrammelled, and unrestrained development, and, therefore, he held that this narrow, bigoted, and exclusive system ought to be deplored and resisted. (Hear, hear!) So far from this bill being calculated to extend education, he was convinced that, before such a bill had been five years in operation, there would be, in the amount of instruction conferred, a great reduction in the quantity, and an infinite deterioration in the quality; and he, therefore, contended, that, looking only to the progress of education, they were bound to resist this bill by every means in their power. (Hear, hear!)

Benjamin H. Jones, Esq., seconded the resolution.

Swinton Boult, Esq., expressed himself as opposed to any system of education under the control of the Government, and suggested that the words, 'promotion of public instruction' in the resolution should be placed instead of 'for the erection of public schools,' as the motion originally stood.

The mover and seconder having agreed to the alteration to prevent disunion, the resolution was carried unanimously.

The Rev. J. H. Thom said the resolution he had to propose brought the particular bill introduced by Sir James Graham under the condemnation of the principles which they had already affirmed. It was notorious, that the main difficulty in this question was the religious difficulty. It arose out of the whole state of religion in this country. That state being a most evil one, and, the bill of Sir James Graham being in barefaced subserviency to it, he should best fulfil his duty in pointing out how the bill accommodated itself to what was evil in the religious condition of this country. It was a melancholy fact, that the greatest obstacle at the present moment to national education was afforded by the religion of this country.—(Hear, hear!) It was most melancholy to reflect, that, if religion did not stand in the way, there would be no difficulty whatever in devising a system of popular instruction which would extend the blessing of education to all, and infuse ideas of order, of morality, and of law into the minds of the people. It was the religion of this nation which rose up and laid its strong hand upon the ignorant, the neglected and the vicious child, and said, 'You shall be ours; we, the established priesthood, shall have the direction of your faith, or you shall live and die in ignorance.'—(Hear, hear!) In this very town the representatives of the Church of England introduced into schools, supported by the public funds, regulations which they knew would sweep into the streets hundreds of the most destitute children:—(Hear, hear!) and they refused to give any instruction, or to do any thing, to save these children from absolute ruin, unless they conformed to certain regulations of the dominant sect.—(Hear, hear!) The clergy, professing to be ministers of Him whom they regarded as the light of the world, the universal regenerator, said, in effect, to the child, 'Child of misery and of ignorance, you shall read our version of the Bible, and you shall pray our prayers, or, as far as we are concerned, you shall grow up in your ignorance, and you shall go down to your grave with whatever sins on your head that ignorance has generated.'—(Hear, hear!) Now this was a monstrous state of thing, and they were indebted for it to the kind of religion of which the Church of England was the main representative in this country. Knowledge, and virtue, and purity, and order, and morality, and law were nothing in its eyes, unless found in connexion with its own creeds and formularies, and, consequently, it was the open enemy of all education which would not undertake to imprint these things on the infant mind.—(Hear, hear!) And, if the clergy had only been faithful to these views, false, narrow, and selfish as they were,—if in times past they had only manifested their zeal for their own peculiar form of education, then, at least, they might have been respected for the sincerity and the benevolence of their labors according to their light; but no, they never manifested any zeal, even to impress their own religious views on the neglected children of helpless ignorance, misery and vice, until the question of educating those children arose in other quarters, and then the Church of England, professing to be the sole Church of Christ, came forward and said, 'To these children, whom we never thought of or cared for, you shall not teach any thing unless you give us an absolute power to direct their faith.'—(Hear, hear!) Conduct like this he (Mr. Thom) held not to proceed from the love of education, but from the fear of knowledge.—(Hear, hear!) There was no talk of education until the alarm arose that the schoolmaster was abroad. Then the selfish clergy perceived the wisdom of taking a part in the movement, in order that their predominant machinery might influence and might intercept the progress of religion and education; for the national religion would not tolerate any education of which it had not the direction for its own purposes. It would consent to education only on the express security that knowledge should not open the blinded eye of faith, and that the church and the creed should lose no followers. Was there not something monstrous in the thought? Was there not something shocking in the thought of religion struggling to put an end to the education of the people,—(Hear!)—religion interfering and carrying on war with knowledge—faith in God and in Christ made the instrument to prevent the spread of humanizing instruction amongst the people?—(Hear, hear!) In that meeting, and in that place, he did not hold it improper to say that it was their (the Unitarians) distinction; that theirs was a Christianity which could never be found in collision with the highest interests of society; it never could be brought into opposition with the benign agency of instruction: theirs was a religion that never could be found opposed to the best hope of the country—the education of the people; and this they owed, not at all to their dogmas, but to the catholicity of their spirit and to their reverence for individual liberty.—(Hear, hear!) It was very clear that Sir James Graham's bill was devised with a view to consult the interests of the exclusive religion which he had described as held by the dominant church, and that to that purpose every other interest was freely sacrificed. No doubt Sir James Graham said to himself, 'I must work with church instruments, or the church will not permit me to work at all,' and, consequently, a system of education was devised, in which, by every variety of contrivance, the clergy were to have the special direction, and the religious sentiment of the people was kept sedulously apart, and deprived of any opportunity of making itself felt, being partly manœuvred and partly bribed into acquiescence. (Hear!) His friend, Mr. Martineau, had so explicitly and so admirably gone over several of the most objectionable provisions that he had really cleared the whole matter and left him little to say, but he would rapidly run over the heads of the resolution. In the first place, the bill did not make the parent responsible for the education of his own child, but it did inflict a pecuniary penalty in case of the non-attendance of the child at an exclusive school.—(Hear, hear!) Now, if the law exacted the penalty, it might also exact the payment of the school fee; but the object to be gained was this, the school fees were exacted from the employer by the child, because, not being at all responsible for the religious education of the children he employed, according to his own religious faith, he did not immediately and sensibly feel the wrong inflicted on liberty of conscience, and the parent, who might, on conscientious grounds, object to being a direct party to the forfeiture of the religious rights of his own child, was thus cut off by the bill from all effective participation in the education of his own child.—(Hear!) If the parent should prefer a better school than this bill provided; if he were willing to make a sacrifice in order that his child might receive a higher rate of instruction, then this bill stepped in and absolutely prohibited it.—(Hear, hear!) It said, 'If you are willing to make a sacrifice for a better education, the sacrifice must not only be the payment of a higher school fee, but also the absolute deprivation of employment.'—(Hear!) Next, as to the arbitrary selection of schools. By the particular privileges given to certain schools, those supported by a voluntary love of education, would be brought almost to a state of non-existence, for the effect of being obliged to pay to the schools supported by the state would be to drain away the existing resources of the voluntary schools. The manufacturer himself was bribed to favor the Church schools, because it was only from those schools that he could obtain the necessary relays of children, without subjecting himself to great difficulty and annoyance, which, it was well known, the manufacturers would not submit to. He very much feared, indeed, that if this bill passed, the manufacturers would say, 'We will have nothing to do with the employment of children; we do not want them; they are not necessary for us; we will wipe our hands of them altogether.' Mr. Thom then objected strongly to the provision preventing the children of Dissenters from receiving religious instruction from ministers of their own persuasion, it being expressly directed, that the time devoted to special religious instruction in the doctrines of the Established Church should be taken up by teaching the children of Dissenters some other branch of useful knowledge.—(Hear, hear!) So the bill expressed it. He next adverted to the constitution of the Board, as containing no representation of the ratepayers, and to the provision for the appointment of masters, as rendering it practically impossible that any Independent, Baptist, English, Irish, or Scotch Presbyterian, or any other Dissenter could be employed as a teacher. This, he observed, was practically a re-enactment of the Test Act, as regarded schoolmasters, and under it neither Newton, Milton nor Locke would be qualified to take the situation of master at one of these schools.—(Hear, hear!) He concluded by reading the resolution.

George Holt, Esq., said, that, in seconding the third resolution, or series of protests against the bill, he could not but express his astonishment that at that time of day, after the granting of the Catholic Emancipation Bill and the repeal of the Test and Corporation Acts, it should be necessary that they should enter a protest of that kind, seeing that that bill, if carried in its integrity, as introduced by Sir James Graham, would be the re-enactment of these most objectionable and oppressive measures. Whether they, as a body of nonconformists, should ever obtain a system of national education reconcileable with their own mental freedom, might be doubtful, and whether the amendments of Lord John Russel would be acceptable to the great body of nonconformists it was not for him to say, but it was their duty to enter their solemn protest against that tyranical bill.

The resolution was then carried unanimously.

Charles Holland, Esq., moved the fourth resolution, and, in doing so, pointed out that the religious instruction of the children had not been provided for, even in the amendments proposed by Lord John Russell. He described the bill as one of pains and penalties on those children who would not conform, and, therefore, it held out a positive boon of proselyism to the Church. He must say, seeing the unwonted activity of the Church, after slumbering so long in her apathy, a suspicion was naturally raised in the minds of all that there was a proselytizing spirit abroad in her. After stating some of the advantages of secular education, Mr. H. concluded by moving the resolution.

T. B. Blackburne, Esq., seconded the resolution.

S. Boult, Esq., rose again, and said he believed that resolution recognized education in schools under the control of the state, and, after a few observations, in which he quoted Lord Brougham as being opposed to education under the control of the state, he moved an amendment to the effect, that the state should only by grants assist in the education of the people.

The amendment not meeting with any seconder, it fell to the ground.

William Rathbone, Esq., in moving the next resolution, hoped that, after the explanations already given, it would not be said by those who, perhaps, had not taken the trouble to examine it, that this was not an iniquitous bill.—(Hear, hear!) For his own part, he was both surprised and astonished that, in the year of Christianity 1843, an enactment so monstrous should ever have been named in the House of Commons; that there should have been there such a total ignorance of the principles of civil and religious liberty as was shown by Lord J. Russell himself, who plainly made this monstrous assumption, that no one had a right to conscience but he that would swallow the creed of the Established Church.—(Hear, hear!) This was so monstrous that he did hope nonconformity would raise its head from its long slumber, and declare that man, in the sight of his Maker, was equal with his brother man.—(Hear, hear, hear!) They had heard something about Lord Brougham.—(Hear, hear, hear!) Lord Brougham had brought forward the question of education, and he had strangled it in its birth by attempting to conciliate the Church of England; he had attempted to juggle them, and he had sullied his own reputation by the dirty sinuous ways in which he had attempted to carry measures great in themselves. And by whom was Lord Brougham now respected? By no one; he was a ruin, as some one had said, and they were afraid to come near the ruin lest it should crush them. (Hear, hear!) He (Mr. Rathbone) contented that Government ought to contribute funds for education, but that it ought not to interfere with religious education. They had seen that a united education could be given in the schools to which the resolution referred. The system there pursued was highly approved by the Bishop of Norwich, by Archdeacon Daly, a churchman and a Tory, and by many others; and they also had in its favor the most unwilling evidence of the Rev. Chas. Lawrence, who, examining the children who came for confirmation, was so much struck by the manner in which they gave their answers, showing how well they had been instructed in the doctrines of their own Church, that he asked 'Where were you educated?' 'In the Corporation Schools' was the astounding answer in which the rev. gentleman got.—(Hear, hear!) They were more intelligently educated than the rest of the children whom he was examining.—(Hear, hear!) But the clergy of the Church of England did not want the children educated; they were seeking to grasp the power, and this had been plainly avowed by Sir Robert Inglis, who said, 'As we are the Established Church, we ought to have the education of the poor in our own hands.'—(Hear, hear!) But would the Dissenters suffer this? Had not the Established Church already grasped enough? Would they allow it to take the bread out of their children's mouths?—(Hear!) It was worse than the Inquisition; it was most atrocious, and when it came before the House of Commons, it ought to have been greeted with one universal burst of indignation.—(Hear, hear!) Their respected leader, Lord John Russell, ought to have got up as the advocate of civil and religious liberty, and said, 'I protest, in the name of our common Christianity, against such an insult being offered to this House.'—(Loud applause.) In the Corporation Schools there was no interference with the religious feelings of individuals; they were instructed,—they were religiously instructed, aye, in the line of secular education, but with the concurrence of all parties,—with the avowed concurrence of the Catholic clergy: they were taught the history of the Holy Land, and various other branches of knowledge necessary for the Christian, aye, and much better taught than many of those whom he then addressed.—(Hear, hear!) but the Liberals were turned out of the committee; and then came the question of prayers, the question of the authorized version, and 'If you will not read our translation, you shall not have the word of God at all,' was the language of the Council.—(Hear, hear, hear!) Was it not horrible?—(Hear, hear, hear!) He was not going to say how they got over the difficulty; but in the morning the children of every denomination joined in singing a hymn of gratitude to God. All were united; even the opponents of the system, when they had examined it, declared that that was the proper course, and, to quote the words of Mr. Blackburn, he (Mr. Rathbone) pitied the man who could go and hear these children singing a hymn of praise, and asking for a blessing with a dry eye.—(Hear, hear!) He did not envy that man his feelings. He trusted, that, whether they were Unitarians, or whether they belonged to any of the confounded isms that separated society, all would come forward and say, 'We stand equal in the sight of God; we will have no enactment to interfere with our equality: we have too long consented to stand second before the throne of God: we have not, hitherto, known our own dignity as men, but it is time that we should stand up for it.'

Christopher Rawdon, seconded the resolution.

Henry Booth, Esq., in proposing the next resolution, said he would begin by stating distinctly that he considered the measure which they were now met to oppose of so monstrous a nature that he had been most anxious to come there that day and record his strongest protest against it. He was aware that it had been made a matter of reproach to the Liberals, and he thought, perhaps, more especially the Unitarians, that they easily dispensed with the religious part of education, and had been too ready to accept what was considered a sound secular education. His friend Mr. Holland had stated the advantages of sound secular education, but he (Mr. B.) thought there was no justice in the charge. The error arose from the very great difference in the meaning they attached to the term religion. Believing, as he did, the essence of religion to be a deep reverence of the Deity, purity of the personal character, with charity and good-will to our fellow-creatures, he confessed they were comparatively indifferent to the forms, the ceremonies, the creed, and the ancient catechisms of which the Church makes so much account. If the great ends of religion were attained, they were comparatively indifferent whether that were by the reading of the Douay version of the Bible or the authorized version. Happy would it have been for society had Sir James Graham, before he brought in this educational measure, had some remote idea that religion would not be complete unless it included charity, good-will to man, and a regard for the consciences of the people. Had this been the case, Sir James Graham would not have thought he was doing good service by introducing into Parliament what they could not but think the most iniquitous measure brought forward during the present session. (Applause.)

C. E. Rawlins, Jun., Esq., said he would simply remark, that in this town they were peculiarly called on to take their stand on the principles of nonconformity, because, as Mr. Rathbone had explained, the Irish national education plan, which had been introduced into the Corporation Schools, a plan which respected the consciences of all, had been substituted by a sectarian spirit, which he could call nothing else than a combination of priestcraft and fanaticism, and which had driven one-half of the children from the schools. As he believed a purely secular education, as expressed in the resolutions, would greatly enlighten the mind, and prepare it to receive as it ought to do, reverentially, all the truths, the peculiar truths of the Christian religion, he had great pleasure in seconding the resolution.

W. Rathbone, Esq., asked to be permitted to make one little addition to what he had already said. Those who doubted the value of the system he had been attempting to advocate, would have the goodness to read Sir Robert Peel's speech in the House of Commons. He spoke more strongly than he (Mr. R.) could do.

F. Boult, jun., Esq., in moving the adoption of the petition, said it seemed as if they were going back to the days when the penal code was in force. He heard of Catholics being forbidden to exercise any of the learned professions, but he had never heard before that, before a party could exercise an ordinary handicraft, they must be educated in a certain church. This was such a step backwards into the dark ages that, really, if they did not see it in print, and the name of the House of Commons upon it, they would scarcely believe it. Besides, the measure was peculiarly ill-timed, for, in consequence of the restrictions of the necessaries of life, hardly any man could earn an honest livelihood.

Thomas Avison, Esq., seconded the motion.

T. B. Barclay, Esq., begged to move the thanks of the meeting to Thomas Thornley, Esq., for the able and effective manner in which he had filled the chair, and to suggest, at the same time, that he would be kind enough to take charge of the petition, and present it to the House of Commons, well knowing that there was no one who would enter more fully into the subject, or more anxious to exert himself in making these sentiments known.

Joseph Fletcher, Esq., seconded the motion.

The Chairman returned thanks, and said the meeting was much indebted to the Rev. J. Martineau and the Rev. J. H. Thom for drawing up the resolutions.

The meeting broke up about half-past two o'clock.

JOHN S. BODEN,

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JUST PUBLISHED, at the office of the Unitarian Association, No. 131 Washington street, Small Sins,' by Rev. Henry Ware, Jr. D. D.

FOR HOME AND SCHOOL—Poetry for Home and School, selected by the author of the 'Theory of Teaching,' and 'Edwards First Lessons in Grammar.' This day published at SIMPKINS'S, Book and Stationery Rooms, No. 21 Tremont Row. m6

BOOKS FOR THE PEOPLE—Whately's Kingdom of Christ, delineated in two essays on our Lord's own account of his person and of the nature of his kingdom, and on the constitution, powers and ministry of a Christian Church, price 50 cts.

The Pulpit, being biographical sketches of the most popular London Preachers, by James Grant—price, 37 cts.

Bibliotheca Sacra, or tracts and essays on topics connected with Biblical Literature and Theology—No. for May just published—price $1,00.

Life of Wm. Wilberforce, by his Sons, 2 vols, 50 cts. per vol.

The Correspondence of Wm. Wilberforce, by his Sons, 2 vols, price 50 cts. a volume.

Daughters of England—their position in society, character and responsibilities, by Mrs. Ellis—price 12 cts.

Wives of England, their relative duties, domestic influences and social obligations, by Mrs Ellis, price 12 cents.

Women of England, their social duties and domestic habits, by Mrs Ellis, price 12 cts.

The above works, with all the standard and light literature of the day, are now published and for sale wholesale and retail by SAXTON, PEIRCE & CO, No 133 Washington st. m13

RECENT PUBLICATIONS—Poetical Ramains of Lucretia Maria Davidson, with a biography by Miss Sedgwick, new edition, price 50 cts.

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Seaward's Narrative of his Shipwreck, &c. &c., edited by Miss Jane Porter, revised edition.

The May Flower, or sketches of scenes and characters among the descendants of the Pilgrims, by Mrs Stowe. For sale at SIMPKINS'S, 21 Tremont Row. m6

EYRE'S NARRATIVE, &c.—The Military Operations at Cabul, which ended in the destruction of the British Army, Jan. 1842, with a journal of imprisonment in Affghanistan, by Lieut. Vincent Eyre, from the 4th London edition—complete for 25 cents.

Also, this day received, Mrs. Washington Potts and Mr Smith, Tales by Miss Leslie—price 25 cts; Encyclopædia of Geography, No. 6; Homeward Bound, by Cooper, 50 cts; Erving's Rocky Mountains, No. 4, completing the whole work for $1; Harry Lorrequer, complete for 50 cts. For sale at TICKNOR'S, corner of Washington and School sts. m13

CHEAP PUBLICATIONS—For sale at TICKNOR'S, corner of Washington and School sts. Macaulay's Miscellanies, complete, for $1; Howitt's Rural Life of Germany, 50 cts; D'Aubigne's History of the Reformation, 75 cents; Last Year in China, 25 cents; Handy Andy, by S. Lover, 50 cents; The Neighbors, by Mary Howitt, 2v edition, 50 cents; Jack Hinton, by Lover; Bevan on the Honey Bee; Cooper's Novels, &c. &c. All new Books received as soon as published, and for sale as above. m6

WATERSTON'S MORAL and Spiritual Culture, by R. C. Waterston, a few copies, being balance of the edition. Just received by W. CROSBY & CO, 118 Washington st. a6

PICTORIAL BOOKS.—Child's Pictorial Preceptor, Pictorial Arithmetic, Pictorial Geometry, and Pictorial Music Book; for sale at SIMPKINS'S Book and Stationary Rooms, 21 Tremont Row. may 6

SCHOOL IN PLYMOUTH.

THE subscriber proposes to open a School for girls in Plymouth about the first of May ensuing. All the branches which constitute a thorough English and Classical education will be taught, and every effort made to secure the improvement of pupils.

Mr E. would like to have 5 or 6 young ladies in his family as boarders. Terms, including board and tuition, $200 per annum. Instruction will be given on the Piano Forte by a competent teacher, and vocal music will be taught in School.

Persons desiring further information may address the subscriber in Boston, directing to the care of G. W. & C. R. Bond.

It is desirable that timely application be made.

HENRY F. EDES.

Boston, April 1, 1843. 4t

STEPHENS YUCATAN—This day received, and for sale at TICKNOR'S, corner of Washington and School sts., Incidents of Travel in Yucatan, by John L. Stephens, author of Incidents of Travel in Egypt, Arabia Petrea and the Holy Land; Incidents of Travel in Central America, &c. illustrated by 120 engravings, in 2vols, 8vo. a1

GROVE'S DICTIONARY—Grove's Greek and English Dictionary—for sale at the Christian Register office—price, two dollars. a22

ONE PRICE SYSTEM.

DANIELL & CO, wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

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GENTS BOOTS AND SHOES.

JUST Received, the Spring style of Boots and Shoes, consisting in part of

Fine French Calf sew'd Boots from	5,00 to 6,00
do do do	4,50 to 5,50
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Goat seal and grain do,	1,50 to 2,50
Goat skin sew'd Boots,	3,00 to 4,00
Fine calf sew'd high cut shoes,	2,00 to 2,50
do do do do	1,75 to 2,00
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Calf peg'd do do	1,37 to 1,75
do do do do	1,00 to 1,50
Kid and Grain Pumps,	1,00 to 2,50

Gents who may be in want of any article in the above line, will find it to their advantage to call and examine my stock before purchasing elsewhere, as they can depend upon having a prime article, and warranted to give satisfaction. T. H. BELL, 155 Washington street, opposite the old South Church. a29

BOY'S SHOES—A fine assortment of Boy's Shoes, of every style and description and quality—for sale low. Also, a large stock of Boy's Slippers, at T. H. BELL'S, 155 Washington st., opposite the Old South Church. 3wis m6

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston. f25 3m ABEL SPAULDING.

MISSES SHOES—A beautiful assortment of Misses Gaiter, Kid Low Lace, Black, Bronze, Light Village Lace, Leather Lace, Goat Skin Village Lace, &c—just finished, and for sale low at T. H. BELL'S, 155 Washington st, opposite the Old South Church. 3wis m6

INSTRUCTION—The subscriber would be happy to receive four boys into his family as pupils to be prepared for College. His residence is in a healthy country town, a half day's ride from Boston. Terms—Board and Tuition $4 per week—application to be made by the middle of May.

WM. A. WHITWELL.

Wilton, N. H., April 22d, 1843.

EARLY HISTORY OF RHODE ISLAND—On the Religious and Civil Affairs of the Colony of Rhode Island, by John Callender, M. D., with a memoir of the Author, biographical notices of some of his distinguished contemporaries, annotations and original documents, illustrative of the History of Rhode Island and Providence Plantations, from the first settlement to the end of the 1st century, by Romeo Elton—2d revised edition.

Just received and for sale by WM. D. TICKNOR, corner of Washington and School streets. m13

BOSTON ORTHOPEDIC INSTITUTION.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one-sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov. 26. 6m

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated.